THE NEW-CHURCH REVIEW

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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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THE NEW-CHURCH DOCTRINE OF THE LORD AND THE MODERN WORLD

BY THE REV. LEWIS FIELD HITE

CHRISTIANITY has become doubtful of its foundations; or, at least, many Christians are questioning the sources of Christian life and strength. Some eminent scholars assert that Christianity is virtually extinct among thoughtful people; others cherish the conviction and hope that it is passing to a new stage of development; still others maintain that it is a relic of the past,—to a considerable extent, of a barbarous past,—and so is outgrown by the advancement of positive knowledge.

All these views are determined by the influence of scientific and historical method. As a result of this method, many of the orthodox positions have been abandoned as irrational and unnatural; not so much because of new and higher light, as because of the pressure of naturalistic habits of thought. Under the application of this method, the Bible as to the Old Testament has been reduced to an imperfect record of a religion in the early stages of progress. The New Testament has been resolved into a fragmentary, and to an unknown extent second-hand account, more or less trustworthy, of the Lord's life and teaching. An immense deal of scholarship has been expended to reach these positions; but after all it must be said that in this direction there is for the most part opinion rather than fact to build

on, opinion which varies with the persons and interests involved.

In sharp contrast with these shifting opinions, the New Church offers positive and definite teaching. In agreement with orthodox Christianity, the New-Church doctrine is that the Bible is the Word of God, as it claims to be. The constant formula is "The word of the Lord came unto me saying." The New Church accepts this formula as characteristic and determinative; but it goes further in giving the definite mode and kind of inspiration that makes the Bible to be the Word of God. The fact of correspondence between spiritual things and natural gives us th basis for understanding and defining the inspiration of the Bible, and for getting its real meaning.

Read in the light of "correspondences," the Bible teaches that the Lord Jesus was God in the flesh, and that He is now the only God of heaven and earth, the Creator of the World and the Savior of men. This doctrine is different from that of orthodoxy.

Christian thought about the Lord has had a complicated and varied history. A good account of early Christian thought about the Lord from apostolic days to the Council of Chalcedon is given in Paul Elmer More's "Christ the Word." In apostolic times the Lord was worshipped as the Son of God, but His relation to the Father was not clearly defined. Paul's expression "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9) is the best statement for that day; and orthodoxy has in the main adhered to it.

Later, the Church undertook to define the relation more exactly, and the result was highly metaphysical theories. The basis of these theories was the letter of the Gospels, which directly, even though ambiguously, speaks of three persons: Father, Son, and Holy Spirit. The Church fathers had to interpret these terms, and they did this in the language of Greek philosophy. The effort culminated in the Nicene Creed. But this creed did not satisfy all parties.

Some emphasized the Lord's manhood; others, His Divinity. But none approached the simple doctrine that the Lord was God, the one only God; and yet this is the real teaching of the Bible. The terms Father, Son, and Holy Spirit, when interpreted spiritually, offer no difficulty; no more difficulty than understanding man's personality as comprising affection, thought, and act. Outside strict trinitarianism, the modern theological teaching is that the Lord was a man who to an extraordinary degree revealed God's nature; but like traditional orthodoxy, it makes a constant difference, and a personal difference, between the man Jesus and God.

These preliminaries may serve to put before us the main features of the situation that confronts us in the attempt to present the New-Church doctrine of the Lord in its relation to modern thought. It would be helpful at this point to take a brief survey of theological discussion, especially in the early Church, about the Lord's nature as human and as Divine; but that of itself would require all the time now at our disposal. The best we can do is to recall phases of the discussion as needed.

The New-Church doctrine is in brief, that the Lord was born of the Virgin Mary, according to prophecy, by influence of the Holy Spirit. As an infant and child he grew and developed as any other child, but more rapidly and completely. At the age of twelve, he was found in the Temple in the midst of the doctors, hearing them and asking them questions; and they were astonished at His answers. This is taken by Swedenborg to be a stage of progress in learning the truth of the Bible about Himself, wherein He advanced into a knowledge of the spiritual teaching of the Old Testament about His character and mission. In this way He learned of His natural and spiritual relation to the Divine within Him, which He called the Father and which was His inner being. Later He was baptized in the River Jordan by His forerunner, John. At the age of thirty He began His ministry, going about doing

good,—healing the sick, in some cases raising the dead, feeding the multitudes, calming the storms, and casting out devils,—all the while teaching by precept and example. He collected about Him a little band of close companions and faithful disciples, taught them and trained them for their future ministry.

We are to understand that He was meanwhile carrying on a momentous work in the spiritual world and in the depths of His own nature. In general, He was bringing down into His natural human life the Divine Love and Wisdom and Power, which were His inmost soul. Through His temptations, which continued throughout His life on the earth, and became more and more interior and severe, He brought all evil under His control, and so set men free. So He became the Redeemer of mankind. By overcoming evil in temptation, and by bringing the Divine Love into His human life, He accomplished the Glorification of His human nature, and became one with the Father, the Divine Love from which He was. So that we now worship Him, the one only God, as He is revealed in the Gospels and in the Book of Revelation.

This is a very brief recital of our doctrine of the Lord. The most distinctive feature of it is the process of Glorification, the process of uniting the Divine and the human nature in His one person, in some degree similar to the process of regeneration in man. The process extended from childhood to His resurrection and ascension. His final temptation and His crowning victory over evil was the surrendering of His natural life on the cross.

This doctrine is not attended with the difficulties that orthodoxy has been troubled with from the beginning. In the first place it is relieved of the burden of natural thought of three persons, which has sorely distressed the Christian conscience all through the history of the Church. The trouble began with the difficulty of understanding the nature and relations of the three persons mentioned in the letter of the Gospels. But the difficulties centered in the nature

of the Lord's personality, and His relation to the Father. The letter of the Gospels is confusing in speaking of the Lord now as the Son of God and now as one with the Father. Furthermore, the letter of the Gospels speaks of the Lord as the Word which was with God from the beginning, and which was God; and as the Word made flesh.

Much has been made of the occurrence of the Greek word *Logos* in the Prologue of the Gospel of John. Modern scholars especially have speculated on the connection of the word as here used with the Greek philosophy of the day. From the days of the Stoics the whole discussion of the doctrine of the Logos has been in large measure fanciful and unhistorical, especially in its reference to Heraclitus, and only in a less degree to Philo. It is true that Philo did develop an elaborate doctrine of the Logos, but it had little to do with the classical philosophy of Plato and Aristotle: it belonged rather to the Alexandrian period. It is also true that the early Christian theologians did make use of the doctrine in their metaphysical discussions of the nature of Christ. But we need not embarrass ourselves with these discussions. It may be said in general, that the discussion of the period vacillated between personal and conceptual forms of treatment. They all aimed at preserving the Lord's character as Divine, but differed as to His relation to the Father.

Sabellianism and Arianism were the two extremes of early Christian doctrine as to the Lord's nature and His relation to the Father. Adoptionism and Arianism were two phases of the view that the Lord was born a mere man, and that by a sinless life and by growth in grace He became the adopted Son of God. Adoptionism emphasized the operation of the indwelling Spirit which descended upon Jesus as the Logos, which was conceived to be an attribute of God, not a separate person. Arianism denied that there was a Son, born from eternity, and asserted that the Lord was born of the created Logos, which was subject to change, though of good will. The result was, that the Lord by His

good life was elevated to the position where He was called God, but was not really God. Both of these views recognized a process by which Jesus the Man became Divine, God by adoption. Neither approached the New-Church doctrine, that the Lord was the one God in the flesh,—not a second God, the Logos born from eternity, nor an attribute of God, embodied in the flesh.

Docetism, Monarchianism, and Sabellianism were phases of the doctrine that God is essentially one; they differed as to the Lord's nature and His relation to the Father. They all agreed in allowing the Lord's manhood to fall into the background. Docetism held that the Lord's humanity was an appearance, not the real embodiment of the Divine. Of Sabellianism we have only tradition and the statements of the opponents. In substance, it was the view that God manifests Himself in several modes, now as God the Father and Creator, now as God the Son and Redeemer, now as God the Holy Spirit in the operation of grace. On this view, or any other view in terms of manifestation, Professor Royce once made the remark that we need not stop at three. Sabellianism falls short of the New-Church doctrine in the opposite direction from Arianism, in that our doctrine asserts the Lord's full humanity and His full Divinity.

The nearest approach to the modern view was made by Sabellianism, which used the term aspect (*prosópon*) or manifestation. With this term it may be said that Christ was an aspect or manifestation of God; and the same may be said of the Father and the Holy Spirit. In this way the unity of God seems to be maintained; though if the manifestations are taken to be successive, it amounts to three successive Gods.

Modern thought, outside orthodox trinitarianism, holds that Christ was a man, a different person from God, and that His relation to God was essentially similar to the relation of man to God; only that Christ was more fully endowed with the Divine Spirit. In this view, the Lord was Divine not by virtue of what we may call His psychical

nature, but by virtue of His moral perfection. Accordingly some are indifferent as to the question whether the Lord was born of a virgin or not; some maintain that even though He were not born of a virgin, He would be just as effectually Divine because of His moral perfection; and that a man can, in his belief, be just as much a Christian on either alternative. These views are characteristic of Unitarianism; but they pervade the thought of all denominations.

The New-Church doctrine is different from all these historical or contemporaneous views in being spiritual, rather than naturalistic or conceptualistic. From the New-Church point of view the doctrine of God is to be understood in the light of the philosophy of love. The doctrine that God is Love implies that God is a person—in the spiritual sense, but not in the natural, bodily sense. The essence and ground of personality is love, and organized love is a person. As infinite Love, Wisdom, and Power, God is the Supreme, Infinite Person; "Very Man," as Swedenborg expresses it. In modern philosophy what is known as Personalism is the nearest approach to this doctrine; but this Personalism is an extension in thought of personality as known in man; it is not the personalism that is grounded in the philosophy of love, and in the strictest sense in the nature of Infinite Love.

It is characteristic of the New-Church doctrine of the Lord, that for it the Lord *is* the Love of saving men; and it goes on to explain that the Divine Love of saving is already contained in the Divine Love of creating man and the universe. The Divine Love of creating was also the Divine Love of saving when man sinned and fell. Then it was that Infinite Love was exercised as Infinite Mercy; somewhat as a father's love is exercised as mercy and the love of saving, when the child disobeys and falls into sin.

In the case of the Lord, the Divine Love of creating and the Divine Love of saving were both operative in the conception, birth, and growth of the Child Jesus. He was

indeed the Divine Wisdom of God manifest to men. He was, too, the "Eternal Logos" which was with God, and which was God from the beginning. But He was not the Son born from eternity in the personal sense, or natural sense, as a separate entity or being from God. He was not God by virtue of consubstantiality with God the Father, as one entity or being is consubstantial with another; one gold dollar, for example, with another. This doctrine of consubstantiality goes back to the Aristotelian concept of substance, which is the fundamental principle of materialism; and it vitiated all early Christian thought, and led to the metaphysical complexities and confusions of Christian theology.

The Divine Wisdom, the Eternal Logos, was not outside of God as a separate person, or a separate *hypostasis,* but was the Divine Wisdom of the Divine Love, and these were one, according to Swedenborg's formula: "The Divine Love and the Divine Wisdom are not two but one, and that one is Divine Love." This is another way of saying that Divine Wisdom is the Wisdom of the Divine Love. The philosophy of love is needed to give us an understanding of the nature of the Lord, and of the language of the Bible.

The discussions of the early Church were, however, not idle; on the contrary they were really vital, for the reason that they were systematic attempts to understand and interpret Christian doctrine and experience. Their failure warns us that the significance of the Lord's life and teaching cannot be adequately expressed in terms of Greek philosophy. Greek philosophy is a philosophy of substance, and all philosophies of substance based upon Aristotelian categories are naturalistic and materialistic, and lead to interminable analysis or to a vague universalism.

Modern Christian thought has turned from such attempts; and by directing attention to His actual life and teaching it has tried to carry conviction as to the Lord's Divine character, exhibited in the completeness with which He reveals

the nature of God. This, of course, is a direct and proper way of gaining appreciation of the Divinity of the Lord. But the Lord's Divinity was inherent; He revealed the nature of God because He was God; He was not Divine merely because He revealed God's nature. Modern preachers and teachers exhaust all the resources of an admirable and impressive rhetoric to set forth the completeness with which Jesus revealed the character of God. They proclaim Him the perfect pattern of good human life, and the exemplification of God's life among men; they look to His example and to His spirit as a source of inspiration and enlightenment in Christian living. But they never allow us to forget that Christ leads to God, and that it is to God that we must look for light and help and strength in their original source, and that it is God's Spirit that gives us being, that moves us and keeps us alive. In other words, Christ reveals God and leads us to God, but He Himself is not the God whom He reveals. This is the essence of modern Christianity; and it is not different from the Christianity of the ages, except that it is more instructed and more grounded in philosophy and science. But this is not Christianity at its best; not the Christianity of the Gospels, nor the Christianity of actual human experience; not the Christianity that looks to Christ the Lord as the one and only God. It may be that much of the popular Christianity of the day is of a simpler kind, that looks to the Lord in thought and in prayer without reflection and without question. But people who read the books, magazines, and newspapers of the day are exposed to all kinds of criticism, discussion, and influence, so that confusion, indifference, and disbelief permeate all circles. Unrest, doubt, uncertainty, self-indulgence, and a spirit of reaction against restraint and custom, law and order, are wide-spread, insidious, and pervasive. The optimistic language used of current impulses and ideas may be due to contrast effect, and to the conviction that things must and should become better. There is need of clear and certain light, of firm

convictions based upon acknowledged fundamental principles, especially settled Christian principles; a fuller, a more complete, knowledge and acknowledgement of the Lord.

The Christianity of the New Jerusalem accepts the Lord on His own terms, as given in the Gospels and the Book of Revelation. Its form of Ascription is: "To Jesus Christ the Lord be glory and dominion forever and ever. Amen. He is the Alpha and the Omega, the Beginning and the End, the First and the Last: who is, and who was, and who is to come, the Almighty."

The New Church accepts this as the exact equivalent of "I am God, and there is none else." It is this direct affirmation, that the Lord Jesus Christ glorified is the one only God, that distinguishes the New Church from all other religious bodies; and it rests this belief on the Lord's own teaching, and on the teaching of the whole Bible when understood in the spiritual sense. In the doctrines of the Church given by the Lord through Swedenborg this teaching is fundamental and all-pervading. These doctrines have been admired by many great religious teachers since they were given to the world; but they have rarely been accepted in their completeness. Only the little body known as the Church of the New Jerusalem has declared full faith in them; and this body thereby becomes the Lord's New Church upon earth. This faith leads us directly to the Lord Jesus Christ and to Him alone. It is a growing faith, and it must grow in accordance with the announcement "Now it is permitted to enter into the mysteries of faith with understanding."

There are three principal mysteries of the Christian faith: (1) the mystery of how God became man; (2) the mystery of the Glorification; (3) the mystery of the Second Coming. We have already considered some of the attempts to solve the first. The second is especially important in the New Church. The third has been raised in the New Church to the higher level of a spiritual coming.

We have seen to what complexity and confusion the early Church was led in its attempt to understand the doctrine that God became man in the person of Jesus Christ; and we explained the result as due to the naturalistic and conceptualistic character of Greek philosophy as handed down from Aristotle. We have also indicated that modern Christian thought has avoided such attempts, and has directed attention to the Lord's work rather than to His nature.

The New Church has the pre-eminent advantage of being able to make use of a spiritual philosophy to solve the mystery of a spiritual process. It would be out of the question to attempt even a rough sketch of this philosophy on the present occasion, but it may be helpful to state briefly some conclusions that bear upon our immediate subject. First of all, in the light of this philosophy we get a new conception of personality. The troublesome idea of space-filling bodies and substances is cast aside as foreign to the nature of spirit, and we think in terms of love throughout the discussion of the Divine nature. It is imperative, to begin with, to bear constantly in mind the fact familiar to our experience, that there are many kinds, qualities, or degrees of love; and it is also recognized in thought and in language that these various loves are more or less comprehensive. For example, we have the love of the family circle, the love of friends, the love of the community, the love of the state, and so on; also we have the love of nature, the love of science, the love of botany, the love of flowers, etc. The love of nature is more comprehensive than the love of science, and contains it; so of the love of science and the love of botany. This order is identical with our principles of classification, and holds of love universally. Applying this on the largest scale, we have Infinite Love, which is God; universal love, which is God's love of the created universe; and His love of mankind as a whole, which is the Lord's love of creating and saving men. Infinite Love has universal love as one of its qualities or affections; it expresses itself and obtains its end in and through universal

love, and through each of the succeeding less comprehensive loves. So universal love has as one of its qualities the love of mankind, and this love is particularized as the love of individual men. It is very tempting here to use the word substance, and say that these several kinds of love are several degrees of substance, produced in succession each from the preceding. But this mode of expression would, as we have seen, bring us into trouble. We adhere, therefore, to the proper and adequate language of love throughout.

In accordance with the foregoing, it is obvious that Infinite Love, universal love, and the love of the whole human race, actually exist only as the loves which are God. No man loves actually the whole human race; very few apparently love the whole group of their associates. Nevertheless, we can and do rise in thought at least to the love of all men, as a possibility and a duty. This is one ground of our idea of the brotherhood of man, which means that each man loves all and all love each. In this way we develop our thought of the nature of love. But, as we observed above, love has the characteristic of being present with all its qualities in the less comprehensive love. This is one of the mysteries of spiritual existence, and yet the experience is familiar. For example, our love of music is present in a particular melody, and the melody as a whole is present in each note: so, too, our love as affection and thought is present in our speech, and in each sentence. These instances could be multiplied indefinitely.

On this principle we understand how the Divine Love was present in the child Jesus; and that it was the operation of this love in and through the Virgin Mary which brought the child into existence. In other words, the wisdom of the Divine Love, the purpose of the Divine Love, and the power of the Divine Love were immediately operative in the production of the child. Infinite Love, universal love, and the love of men, were conjointly present and operative in the child from the beginning, and continued to be ever

more fully present in the growing boy and perfecting man.

This doctrine raises many serious metaphysical questions of the most fundamental character: we can only glance at some of them. It may well be asked, and it often is asked, How can we think of the child Jesus as the Divine Wisdom, or as God? This has been the stumbling block to all those who reject the Christian religion as unintelligible and irrational. Here we may recur to the principle that the Divine is the same in greatests and in leasts. This is another way of saying that the Divine is not in space: it also raises the question as to the nature of space. However, the principle enables us to say that the Divine was wholly in the child Jesus. A similar question which is often asked is, Where was God when the Lord was on earth as the child Jesus? The proper and strict answer is, that He was nowhere; just as it is quite proper to say now and always that God is nowhere, for the simple reason that he is not in space. The question is asked under the false presupposition that whatever really exists must exist somewhere,—that is, in space. We do not ask where our feelings and thoughts are; certainly we do not say, except by figure of speech, that they are in our bodies, nor do we say that they are outside our bodies; inside and outside are quite irrelevant forms of speech when so applied. We may say, however, that they are in our minds; and, further, that our minds are in the spiritual world. But the spiritual world is not located in space. Whatever may be the ultimate metaphysics of our space-thinking, for ordinary purposes spiritual things belong to another order of existence, quite different from bodily or spatial existence. The relation between the natural world and the spiritual world was established and is established by creation; and creation is a function of love. We may say then in general, that the usual difficulties and objections found with the doctrine of God-man are due to false presuppositions; that is, to natural-minded thinking.

There are, no doubt, difficulties for natural thought in the doctrine that the child Jesus was God in the flesh. But

we must appreciate that these difficulties are due in the main to the difference between natural thought and spiritual. To begin with, the fact of the Lord's birth was observed and reported; His Divine character was revealed—revealed in the Holy Scriptures. Here again we have another mystery, the mystery of revelation. But just now we must fix attention upon the contrast between the natural and the spiritual. The Lord's birth was His introduction into His natural human life. He lived as man among men, and grew in stature, in wisdom and in grace. He had the imperfections and perversities of man; perhaps we may also say, especially those of the Jewish race. He lived a life of combat with the evils of his human heredity and won in every temptation. His experience was like ours in the struggle with evil and for righteousness. He had times of doubt and despair, times of loneliness and illumination and confidence, as we have. As Paul says, "He was tempted in all points like as we are, yet without sin." He was truly human. Yet in one respect He was unique, different from all other men. He was all the time in immediate relation with the Divine which was His inmost being; with the Divine Love, Wisdom, and Power—God. This relation is similar to the relation in us between our natural external man and the inner man of our spiritual love. As a result of this immediate connection, the Lord as natural man, as human, could bring the Divine Love immediately into His life, and live the life of Divine Love among men. To put it otherwise, the child, boy, and man had the human part to play of receiving and transmitting the Divine Love. He exercised the human faculties of freedom and rationality in rejecting all wrong, imperfect, and perverted human desires and impulses, at the same time that He accepted and made His own the qualities of the Divine Love which found conscious entrance into His life. The completion of this process through temptation and combat was the Glorification. His human will, His human understanding, all His human capacities, His human love, His human wisdom, and

His human power, were made one with the Divine by accepting and living the Divine. The result of this achievement was the Divine-Human, God-Man. We have now approached the Lord's nature from the two sides, the Divine and the human; and we meet in the union of the two. This is the New-Church doctrine of the Lord as to His nature and His work at His coming in the flesh. But the doctrine includes His Second Coming.

The New-Church doctrine of the Lord's Second Coming is as distinctive as its doctrine of His first coming. The relation between the human and the Divine in the person of Jesus Christ was immediate. But the Lord uses means to conjoin *man* with Himself; in other words, He reveals Himself through His Word. There is the constant danger, fatal to the integrity of Christian thought, of failing to keep this distinction clear. The danger is incurred in the use of the terms spirit and influence in such a way as to say, as many do, that the Divine spirit was present as an influence in the child Jesus, just as it is present in any other child. Lyman Abbott, for example, wrote that Jesus was Divine in the same sense that he himself, or any other man, is Divine; and Unitarians in general agree with him. This is a step towards rejecting Christianity altogether. Philosophers like Eucken declare that the idea of God-Man is absurd, and on this ground assert that Christianity will be superseded by some form of religion more consistent with rational thinking. But this view is based on a misconception of both God and man, and of the relations between them.

In the first coming, God used a human life as the means of a new mode of conjoining man with Himself. In the Second Coming, the Lord uses the spiritual sense of His Word, and the body of doctrine drawn therefrom, as a new and more complete mode of conjunction. A glance at the history of the Christian Church and Christian civilization shows that such a new mode was needed in the middle of the eighteenth century; and this new means is no less

needed at the present day. The naturalism and rationalism of that day has continued to our own, and has grown in strength and destructiveness. There is in some quarters a much cherished idea that the Lord is now coming with fuller power to men; but this idea is too often a type of universalism which looks upon the relation of the Lord to men as continuous, and neglects to take into account the principle that man must use the appropriate means provided for His approach and presence. It is true that there is a universal presence of the Lord with men, and that this presence is fuller with the growth of men in good life. The very existence of the Lord as creator and sustainer, and the existence of man as creature, establishes this relation. But this was true at the time of the first coming; and yet men by their lives were making the approach of the Lord more and more difficult. There were some excellent men among the Stoics; Socrates was a man of eminent moral integrity; but neither the Stoics nor Socrates were Christians. So now men need more than the Lord's universal presence for their entrance into the New Jerusalem. They must use the means provided; they need to use the spiritual sense of the Lord's Word, and the doctrines that lead us to the understanding of that sense, as the proper conditions of the Lord's fuller approach and presence. The Lord is now speaking to men in a new way through the spiritual meaning of His Word, and through the doctrines of His Church of the New Jerusalem. Those who believe these doctrines, and are thereby led into the light of the spiritual truth of of the Word, and live the life of this truth, will see the Lord in His Second Coming, and live from Him in ever greater fulness.

LEWIS F. HITE.

TUNING IN WITH HEAVEN

By the Rev. George A. Sexton

IN view of the growing disbelief in the Bible as the Word of God, which is now openly taught in most of the churches of Christendom, it is necessary that we should keep continually before us the revelation that has been given of the Divine nature of the Word; of the method whereby a Divine lesson can be contained within the literal stories of the Word; and the means by which that Divine Word was given. We must not be surprised at the widespread unbelief that is now assailing the world, because, without a special revelation, men could not, of their own invention, discover how such a book as the Bible could contain a Divine Word; and without a belief in, and understanding of, the spiritual powers and influences that surround this world, it is impossible to understand how such a special revelation could be given.

In the past, the faith in the Word has been sustained by the inward perception of the fact that, somehow, a blessing comes with the reading of the Word; by the feeling of a sense of peace that steals over the soul as one meditates upon those old stories. The very fact that the Bible has been revered for so many centuries should be proof that there is some quality in it that there is not in any other book; but today men are not content with proofs of that kind. They desire, and rightly, to know how it has so influenced men's minds as to retain that reverence; and what is the real cause, and nature, of that sense of peace which steals into the soul as we read it.

This inquisitive age in the world's history has not come unforeseen by the Creator. He foresaw it; and provided for it. He has given the revelation of the nature of the spiritual influences around the world, which enables us to

understand how He can use men as His instruments to write a Word containing Divine thought expressed in human language; also how the natural world is created from the spiritual world, so that, by correspondence—that is to say, by the law which relates the natural to the spiritual—a heavenly truth may be wrapped up in an earthly story. At the same time He has proclaimed that "Now it is permitted to enter intellectually into the things of faith." So we are to go forward, and use our reason and understand.

The secret of the peace that comes as we read the Word of God is that, as we read it, we tune our souls to the heavens, so that heavenly influences come to us.

This used to be a difficult thing to understand; but it should be easy now, because we have so many examples of tuning in amongst worldly things. Indeed, it is remarkable how the Lord has given us natural things receiving influences from a distance, in order to enable us to train our minds so that we can think of spiritual influences. Take the wireless, for example. There are hundreds of transmitting stations, all sending out waves in the ether that fills all space. Each station sends out a different sort of influence. In the terms of wireless language, each one employs a different wave-length. If you want to tune in to receive the influence from any particular station, you must adjust your instrument until it responds to that particular wave-length, be its source London, Paris, New York, or any other station. Then you get the music, or the spoken message, that is being sent out by that station; and whatever its influence is, that you receive into your mind. That is a worldly example; but its use is to train our minds to think.

With heavenly influences we are not dealing with electric instruments, but with a much more delicate, and more sensitive, instrument, the human soul—an instrument that can feel a sense either of peace, or of irritation, whenever it comes within the influence of another person, or even of another place, whose influence is either in, or out of, har-

mony with its own state. That influence we call the sphere of a person, or of a place. We can all feel the sphere of peace and rest, when we enter a building that has been hallowed for many centuries by reverent prayer; and, if our sphere is in tune with that sphere, we feel restful there. We feel it also with other persons, who are either in tune or out of tune with ourselves; just in the same way that the wireless instrument picks up the tuneful sounds from stations that are tuned in harmony with it, or produces that which, in wireless language, is called "howling," when someone near sends out disharmonious influences, by unskillfully trying to tune in.

Now that we realize that this world is not the whole of creation, but that there is a spiritual world, where those are now living who have once lived on earth,—and that they are the same men and women, but that they have advanced, and purified, or developed, their natures, so that those who have sought the highest have become what we call heavenly —and that heaven is where all these souls are together in a sphere of harmony with the Lord, we can easily see how the sphere of influence of those who are thus gathered together is something like the radiation of a transmitting station, sending out heavenly influences, and that if we tune our souls to that influence, we shall be able to feel the heavenly sphere. When we read the Word of God with reverence, we actually tune ourselves to heavenly influences, even if we do not know that we are doing so; and thus it is that we feel that influence as a sense of peace that steals into the soul as we read. It is this perception that men have felt, that has kept the reverence for the Bible in all ages.

Now, men want to understand how this influence is effected; and these natural phenomena of radiation are given to help us to think along lines that will lead to the understanding of spiritual influences. At the same time the Lord has given the explanations through the revelation made at his Second Advent.

He has revealed, at the same time, the law of creation, whereby the natural world had its origin from the spiritual world, by the correspondence of natural things with spiritual things; and that therefore the spiritual lessons can be expressed as a great parable within the form of a history of creation, and of the Lord's chosen people upon Earth. Thus we read:

> The Lord has revealed . . . that in the Word . . . there is a spiritual sense . . . and that through this spiritual sense, there is conjunction of the men of the Church with the Lord and consociation with the angels. (Conjugial Love, n. 352.)

> The spiritual sense treats of the Lord's Kingdom, and within this sense there is that which is Divine, for the Word in its inmost sense treats of the Lord alone. (Arcana Cœlestia, n. 8943.)

This last we can see must be the case, since the heavens are inspired by the love of God; and so the inmost wisdom of the heavens must be the understanding of the Lord, and man's relationship to Him. Consequently, that which tunes with the heavens must, in its inmost meaning, be a parable of the Lord.

The way this influence from the heavens, and from the Lord, is received, by those who tune their souls into harmony with it, is told us in the following words:

> The spiritual sense itself does not inflow from heaven with man, but it inflows into his affection; and through this into the knowledges that are with him; and thus enkindles his desires. (Apocalypse Explained, n. 117.)

From this it may be seen that those who approach the Word in an affirmative attitude, with an affection for spiritual things, thereby tune their affections to the heavenly influence, and through the affection the understanding is stimulated. People who only care for the world cannot see anything in these books; but those whose affection is heavenly, feel first the holy peace as they read, and feeling that, they go to the explanations, prepared to see a spiritual

meaning, and in proportion as they follow the teaching given, the inner meanings are opened until they see, not a story of the wars of an earthly nation, but a story of the wars against evil and falsity in the human soul. They see the story of their own inward conflicts, and the direction for their final victory in the Lord's strength, and not in their own skill; and so they see, and understand, that this is the Word of God, and that, as they read it, they are tuning their souls to heaven.

Then the question again rises, How did the Lord write this Word?

He wrote it by the same process of the radiation of heavenly influence into the instrument of a human soul, to receive and reproduce the Divine thought in human terms. This may be somewhat understood by the way the wireless receiver picks up the influence, which is a wave of ether, and transmutes it into a wave of air, though the wave-length of the air-wave, and all its characteristics, appear absolutely different from those of the ether-wave.

The Lord wrote the Word by the instrumentality of men. The pen was wielded by human hands, but the mind behind the hand was inspired and controlled by the heavenly influences; nay more, by the Divine influence, because it is not the wisdom of angels, but the voice of God Himself, although both angels and men were used, as different parts of the instrument, for transmuting it into human terms, and putting it down in human writing. Some parts the prophets heard as words dictated to them, being in the spirit, as John says in the Book of the Revelation:

> I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying . . . What thou seest write in a book.

Some parts, such as the Psalms, were given to David as expressions of deep emotions, and words were given to record them. Some part, like the creation story, came from the very most ancient times, when men had open

vision; and Moses was led by the Lord to rewrite them in words to suit the generations to follow his time. Some parts, like the historical chapters, including the Gospels, were records of facts that happened; but the writers were again guided so that what they wrote should be the Word of God.

We can see, from the parable of the wireless receiver, how these inspirations could control the man. The knowledges in the man's mind form part of the receiving instrument, and the heavenly influence produces the directing and guiding inspiration.

But how do we know which books have been so written? How do we know that every man that writes is not inspired from God?

There is a tendency in the world today to believe that there is no special inspiration, but that all men are potential prophets. It is true, that every man can be guided inwardly in the things of his life; but a man must be prepared, and specially used by the Lord, before what he writes can be a Word of God. His own personality must be reduced almost to nothing, and he must be entirely led by the Lord's inspiration. He must be under such a special Divine inspiration as even to eliminate the personal ideas of spirits and angels, who may be partly instrumental in transmitting the Divine thought into earthly language, but who would lead wrongly if their own personalities were to dictate.

Thus it has been revealed to us, by the Lord in His Second Advent, through the instruction that He has given us in the Writings of Swedenborg, what books constitute the Word of God. It has been shown us which books are that Word, with such clearness that when we enter understandingly into the belief that this is an inspired Word of God, we can so tune ourselves with the heavenly influences that we are able to see some portions of the inner spiritual meanings; and then we cannot doubt, for seeing is believing. Having once seen the whole scheme of the link between man and God by the tuning in of men's minds as they

read the earthly story of which the angels see the heavenly meaning, we cannot again doubt the reality and source of that heavenly peace that comes when we read those pages the influence of which has preserved the faith in the sacredness of the Scriptures through the dark ages, until the time has come when their holiness has been able to be revealed to men.

May our faith be belief, and then knowledge, born of understanding, and experience, of the heavenly influence of the Word of God.

GEORGE A. SEXTON.

Mont au Pretre,
Jersey, Channel Islands.

CONDITIONS OF RECEPTIVITY

By the Rev. John Daboll

NO apology is needed for presenting a study of the "conditions of receptivity," for it is always timely; moreover, circumstances change, so that those conditions are ever in a state of flux, although the principles are fixed.

Today, illustrations are available which were not even dreamed of a few years ago. Every day we are told of conditions of receptivity for the radio. Every day these conditions are studied in the effort to improve them. The technique of improving the conditions of receptivity is occupying the attention of the greatest minds of our day, scientific and social. If as much thought were put into the improvement of "the conditions of receptivity of spiritual life," which is our subject in full, there is no doubt that all conditions in the world would be improved.

A radio set must be adapted to receive messages. It must be in the right form. It must in general have power. What the relation of a "crystal set" is to our problem is not clear; and we pass that by with simply an allusion to indicate that it doubtless has its bearing on the problem, but that at present that bearing does not compel further consideration. The whole radio proposition is one of activity, activity in a sphere with which most of us are not familiar. There is the activity of thought which plans the apparatus. There is the activity of manufacture which produces the apparatus. There is the activity of salesmanship which sells the apparatus. There is the activity of management which uses the apparatus. There is the activity of art which makes its contribution to the enjoyment of the apparatus. All of these activities are on the mental plane. Then there is the activity of power on the physical plane by which the apparatus is made vocal. The activity of

electrical power is in the broadcasting apparatus. The activity of electrical power is also in the receiving apparatus. The intelligent modification of the activity of the electrical power performs the use to which all of the activities listed contribute their respective and individual quotas.

Many conflicting uses interfere with the conditions of perfect receptivity of radio messages, and various adjustments must be made to insure satisfactory receptivity. The desire to accomplish this end is powerful and effective; and the result is, that the use of the radio is broadening every day. This desire is at the back of all the activities which have been enumerated. Other reasons may enter in, but primarily this desire is the actuating cause.

This illustrates the principle of receptivity. This principle is stated as coming in the formulation of Aristotle, as follows:

> The goal of every human action is a Good, to be realized by activity. Yet this goal is only a means to the highest goal, Happiness, on account of which all else is desired. To perfect *eudaemonia* (happiness) belongs also the possession of the goods of the body, of the outward world, and of success; but since these are only accessories, their lack will only give a certain limitation to the amount of happiness. The essential condition of happiness, on the contrary, is activity, and indeed the activity peculiar to man; that is, it is that of reason. Now the state which renders possible to man the perfect use of his peculiar activity is virtue. Virtue has in certain bodily qualities its natural aptitudes, out of which it is developed only by the use of the reason. From the exercise of virtue pleasure follows as a necessary result of perfect activity. (Windelband's History of Ancient Philosophy, pp. 282, 283.)

The comment of Plotinus on the Aristotelian Supreme Good is informing on this subject of conditions of receptivity:

> The good must then be desirable; but it is good not because it is desirable, but it is desirable because it is good. Thus in the order of beings, rising from the last to the First, it will be found that the good of each of them is in the one immediately preceding, so long as this ascending scale remains proportionate and increas-

ing. Then we will stop at Him who occupies the supreme rank, beyond which there is nothing more to seek. That is the First, the veritable, the sovereign Good, the author of all goodness in other beings. The good of matter is form; for if matter became capable of sensation, it would receive it with pleasure. The good of the body is the soul; for without her it could neither exist nor last. The good of the soul is virtue; and then higher (waits) Intelligence. Lastly, the good of Intelligence is the principle called the primary nature. Each of these goods produces something within the object whose good it is. It confers order and beauty (as form does on matter); or life (as the soul does on the body); or wisdom and happiness (as intelligence does on the soul). Last, the Good communicates to Intelligence its influx and actualization emanating from the Good, and shedding on Intelligence what has been called the light of the Good." (*Ibid.*, p. 743.)

No one who reads Swedenborg's writings can fail to note the frequent reference to "good of love." It is this metaphysical somewhat which is the condition of receptivity. It implies knowledge, but is a state of activity. It is a state of regarding the things of the understanding as of little moment in comparison with the things of life (see Arcana Cœlestia, n. 1557[3]):

When knowledges are implanted in this state [the state described above] they make it lucid; and when truth and good are conjoined with the state of innocence by means of knowledges, its activity is then described as in the words "And there Abram called on the name of Jehovah"; for worship itself is nothing but a certain activity coming forth from the celestial which is within. The celestial itself cannot possibly exist without activity. Worship is its first activity; for it puts itself forth in this way, because it perceives joy in it. All the good of love and of charity is essential activity itself. (Arcana Cœlestia, n. 1561.)

The condition of receptivity, the essential activity which is the good of love and of charity, is wonderfully described by Micah, "the worship coming forth from the celestial which is within," as distinguished from mere external worship:

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt offer-

ings, with calves of a year old? will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

We really have here the answer as to the essential condition of receptivity. But repetition enforces knowledge. The "good of love" which is the essential condition of receptivity, is characteristic of those who obey the first commandment of love:

Hear, O Israel; The Lord our God is one Lord: and thou shalt love thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

This is the activity which is the condition of receptivity. "Love is the life of man" (Divine Love and Wisdom, n. 1). "All perception and sensation, and all energy and action, even in man on earth, are from the good of love and the truth of faith" (Arcana Cœlestia, n. 3887). The good of love is the application of Divine truths to life. Are we to believe that the Lord has given us the "first commandment" and that we are unable with His help to obey it? We are assured that

The man who knows that there is an internal and an external man, and who also knows what they are, and that the two can act as one actually, and can also act as one apparently; and who knows, moreover, that the internal lives after death, and the external is buried, possesses in potency the arcana both of heaven and of the world in abundance. And he who conjoins these two men in himself in good becomes happy to eternity; while he who divides them, and still more he who conjoins them in evil, becomes unhappy to eternity. (True Christian Religion, n. 340.)

The good of love which is the condition of receptivity to which we aspire, is described by Swedenborg as the "good of the celestial kingdom."

The angels of the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom

and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him. These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not. They are such as are described in *Jeremiah*:—

"I will put My law in their mind, and will write it in their heart. They shall teach no more every one his friend and every one his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them" (xxxi. 33, 34).

It is a universal law that activity is the condition of receptivity. Even the man who has to put a particular bolt into a Ford machine by means of his activity becomes expert in that particular occupation and finds in it abundant life so far as the operation is concerned. The man who plays tennis or golf intelligently acquires like facility. The man who in business is called on to make quick decisions also acquires actual facility. These are all homely but real illustrations of the state of receptivity signified by the good of love.

It is always interesting and impressive to bring in personalities, in illustration at least, while we are in this sphere of existence. No one can read the history of Swedenborg without realizing his prodigious activity. The condition of receptivity meant by the good of love applies in a superlative degree to him. How much is the fact that he could be a servant of the Lord due to this very activity? Who knows? Think of the activity of Abraham Lincoln, his lack of the usual aids to education, his ability to do things, his receptivity of power from on high which enabled him to carry on throughout the desperate days when the fate of the nation was in the balance. It is not necessary to cite only great and outstanding characters of history. I have a friend, a Cornish man, who has had the merest smattering of education (in the ordinary understanding of the word), a signalman in a railroad tower; but on account of his love

of the Lord and of His Word, he sits at the head of a Bible Class in the church which is the mother of all the Baptist churches in the country, and has at his feet professors from one of our ancient universities. The good of love is the condition of receptivity of the Lord's life.

When men are in the good of love, the Lord is in them, and they are in the Lord. Thus they receive His life and love. Very encouraging and instructive is this explanation in connection with the line "And Jehovah hath blessed thee at my feet":

> The goods that are in men, as well within the church as without it, are absolutely various, so various that the good of one man is never precisely like that of another. The varieties come forth from the truths with which the goods are conjoined; for all good has its quality from truths, and truths have their essential from goods. Varieties come forth also from the affections of every one's love; which are enrooted in and appropriated to a man by his life. Even in the man who is within the church there are few genuine truths, and still fewer in the man who is without the church; so that the affections of genuine truth are rare among men. Nevertheless they who are in the good of life, that is, who live in love to the Lord and in charity toward the neighbor, are saved. That these can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the neighbor; and where the Divine is within, there all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths that are in the heavens. (Arcana Cœlestia, n. 3986.)

Just the enumeration of the objects mentioned in the Bible which correspond to the good of love, the condition of receptivity, proves enlightening: "oil of olive," "bread," "to dwell in the house of Jehovah," "altar," "mountain," "to give the sun for the light of day," "gold," "fire," "lightning," "brass," "to do mercy," "lion," "wine," "the blood of grapes," "girt about the paps with a golden girdle," "fruit," "Zion," "roast with fire," etc.

But with all this insistence on the necessity of the good of love as a condition of receptivity the *caveat* must be entered, that

All worship of Jehovah God must be from the good of love by means of truths. Worship that is from the good of love alone is not worship; neither is worship that is from truths alone, without the good of love, worship; there must be both, since the good of love is the essential of worship; but good has its existence and form by means of truths, therefore all worship must be from good by means of truth. (Apocalypse Explained, n. 696[6].)

A study of the life of the apostle John will reveal the character of those who are in the good of love. It is most inspiring, but we have not time to treat it here.

Our subject has almost unlimited implications, probably infinite implications.

The angel and the man of the church who is in the good of love and charity, receives the Lord in the truths of doctrine and of faith which he has from the Word. (De Verbo, n. 22.)

Mere reception may choke us or drown us unless we make wise use of what we receive. One of the rather astonishing uses of being in the good of love is the use to the angels. This activity suggests great possibilities of action and reaction.

The angels of the spiritual kingdom are in the truths of the Word, but the angels of the celestial kingdom are in the goods of the Word. When therefore a man reads the Word with reverence, spiritual angels according to correspondences perceive the truths therein, and celestial angels perceive goods; but, and this is an arcanum, the celestial angels do not perceive the goods therein immediately from man, but mediately through the spiritual angels. The reason is, that scarcely any one in the Christian world at this day is in the good of celestial love, but only some are in truths; wherefore the good of love cannot pass immediately from man to the celestial angels, of whom the third heaven is composed, but passes mediately through the spiritual angels, of whom the second heaven is composed. (*Ibid.*, n. 23.)

The good of love is that through which the Lord leads man, and the truth of faith is that through which man is led. God, therefore, conjoins Himself with man through the good of love; and man conjoins himself with God as from himself through the truth of faith. (Apocalypse Explained, n. 1179[2].)

Can we in the New Church be more active in the Lord's

work, and so improve the conditions of receptivity? Activity is the watchword. Activity is the means. Activity is dependent on our relation to the Lord. One sphere of activity in which we all can unite is the reverent reading of the Word of God in our daily life. This requires no elaborate organization, no great expense of money, no great expenditure of time. The Lord rewards such efforts many fold. The Word of God will open to us if we make use of the means which we have at hand. We must not think that the understanding of the Word is beyond us. If we make use of the manifest truths in our life, we shall have greater and greater insight into the meaning of the mind of the Lord. If we try as of ourselves, the Lord will quicken the conditions of receptivity.

In conclusion let us take an example, having in mind the subject which we have been considering. Just think that "Dwelling in the house of Jehovah" means dwelling in the good of love to the Lord, and that mountains mean the heavens, and as in the heavens those who are in the goods of love and of charity dwell upon the mountains and hills, and the Lord is in these goods, "to lift up the eyes to the mountains" also means to the Lord, from whom is all help,—and you will be helping the angels to a deeper appreciation of the Lord's love.

The two Psalms which we will quote in conclusion are the twenty-seventh, verses 1-6 and 14, and the one hundred and twenty-first:

The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifice of joy; I will sing, yea, I will sing praises unto the LORD. Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD.

I will lift up mine eyes unto the mountains, from whence doth come my help. My help cometh from the LORD, who made the heavens and the earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

JOHN DABOLL.

SWEDENBORG'S EARLY PSYCHICAL EXPERIENCES

By the Rev. John Whitehead

SWEDENBORG, eminent as a scientist, philosopher, and theologian, was born in Stockholm, Sweden, in 1688, and died in London in 1772. He was educated at Upsala University, and afterward studied abroad,—in England with Sir Isaac Newton, Halley, and Flamsteed, the famous astronomers, and in France, Holland, and Germany, with noted scientists and mathematicians. After returning to Sweden, he was appointed by King Charles XII as Assessor of the Royal College of Mines, after he had declined an appointment as professor of mathematics.

In his adopted profession Swedenborg became proficient in all the sciences bearing on mining and metallurgy. He went abroad several times, visiting and examining mines in France, Holland, Germany, and other countries. He wrote treatises on iron, copper, silver, and other metals. He illustrated his works on iron and copper with numerous plates, showing the machinery and methods of the mining and manufacturing industries of his day. He devised numerous improvements in the machinery and methods of manufacture. He took a prominent part in the House of Nobles, of which he was a member. He moved in the highest circles of society.

He wrote numerous scientific treatises of great value. His works on iron and copper were the authorities on those subjects in Europe for half a century. The first volume of that series was his famous work on "The Principia", in which he set forth his theory of the origin of the solar system and of its elements. This was the original theory of the nebular hypothesis, on which Kant's and LaPlace's

modifications were based. Later he wrote important treatises on the Infinite, on the anatomy, physiology, and psychology of man, on the brain, the senses, generation, and many other related subjects.

The reader of these treatises would not find in them much bearing on the subject of Psychical Research; but it was while he was abroad in Holland for the purpose of publishing that work which so fascinated Emerson that it called forth his remarkable encomium, namely, "The Animal Kingdom" (*Regnum Animale*), that we find him writing in the diary of his journey the beginnings of his psychical experiences.

This diary is a small note-book, in which he recorded various events of his journey. After he arrived in Holland, the character of the entries changes. He had remarkable dreams which he recorded; and at times he explained them as having symbolic meanings, frequently in application to his own spiritual states, or to the books he was writing and publishing. The dates covered by this record were from July 21, 1743, to October 27, 1744. The psychic experiences which he here set down were evidently written for his own private use alone. He was deeply moved by them, and at times was profoundly disturbed and distressed. The experiences in this, his first stage, consisted in symbolic or representative dreams, visions, appearances of people, auditions of several kinds, various bodily experiences such as violent tremors and prostrations, intensification of sense perception, mental and spiritual temptations, and other kinds. Once he records a prophetic vision. Speaking of the Moravian Brethren, he says:

> Their chapel was represented to me three months ago, just as I afterward saw it; and all there were dressed like clergymen. (N. 202.)

I will here quote as examples one or two of his accounts of dreams as recorded in his "Journal of Dreams":

> I was watching a procession of horses. There came also great, beautiful horses, of a yellowish white color, in great numbers;

then more horses in beautiful pairs, which came to me; they were fat, large and beautiful, adorned with handsome harness. *This signifies the work* which I have now commenced; the latter [horses] signify the work on the brain. Thus I now perceive that I have the permission of God for this purpose, and I believe that He will give me assistance therein. (N. 229.)

In his statements about correspondences or symbolism, Swedenborg gives the correspondence of horses as the understanding. In the Scriptures where horses are mentioned, they have this meaning in the spiritual sense.

The work on the brain which he mentions, was found among his manuscripts, and has now been published in part in English, the third and final volume being under way. It shows a remarkable understanding of the functions of the various parts of the brain. Retzius, the famous anatomist, and his father speak of this work of Swedenborg's in the highest terms.

In the morning when I awoke, there came again upon me such a swoon or fainting fit as I experienced six or seven years ago in Amsterdam, when I entered upon the "Economy of the Animal Kingdom," but it was much more subtle, so that I seemed near death. It came upon me as I saw daylight, and it threw me upon my face; gradually, however, it passed off, because I fell into brief slumbers. This swoon, therefore, was more internal and deeper, but passed off right away. *This* signifies as at the former time, that my head is being put in order, and is actually being cleansed of all that which might obstruct these thoughts, as also happened at the former time, because it gave me penetration, especially with the pen, as now also was represented to me in that I seemed to be writing a fine hand. (N. 282.)

Swedenborg speaks of a prophetic dream which foretold that

In one and the same day I was twice in danger of my life, as also happened, so that if God had not been my protection, I should have lost my life in two places. (N. 200.)

Among the various psychic experiences described in this diary are various bodily tremors, which he experienced in connection with spiritual states. He says:

I experienced a totally different kind of sleep: I dreamt a great deal, after which tremors came upon me, but I could not recollect anything; for each time I tried, it escaped me.

I held my hands clasped, and on awakening it seemed to me that they were pressed together by a hand or finger; which by the help of God signifies that our Lord has heard my prayers.

Afterward in a vision, which was neither a state of sleep, nor of wakefulness, nor of ecstasy, it occurred to me that King Charles [XII] the first time fought in vain, and that in the second battle with the Saxons he was victorious, and was covered with blood. And afterward I dreamt that the Muses were victorious; which signifies that by the grace of God I have gained the battle, and that the blood and merit of Jesus have helped me; and that in my studies I shall gain my object. (Nn. 154-6.)

I can only briefly mention other psychic experiences. Various spiritual temptations of a very vivid character are described; spiritual influences and presences were felt. Intense ecstatic states and delights were experienced. Of one of these he says:

I awoke and fell asleep again a number of times, and all [that I dreamed] was in answer to my thoughts, yet in such a manner that there was such a life and such a glory in the whole of it that I cannot describe the least particular, for all of it was heavenly. At the time it was clear to me, but after it I cannot express anything. In short, I was in heaven, and heard a speech which no human tongue can utter with the life that is there or the glory and inmost delight that flow from it.

Except for this I was awake as in a heavenly ecstasy, which is also indescribable.

At nine o'clock I went to bed and arose between nine and ten, having been in bed from twelve to thirteen hours. To the Highest be praise, honor and glory. Hallowed be His name! Holy, holy, Lord God Jehovah. (Nn. 44-46.)

In describing one temptation, he tells how doubts were infused concerning the miracles by questionings, such as why God used the wind to collect the locusts, why He hardened Pharaoh's heart, why He did not work immediately, "and other such things, at which I smiled mentally, but which nevertheless caused the faith to be less firm." (N. 49.)

Another experience:

At ten o'clock I went to bed and felt somewhat better. Half an hour afterwards I heard a noise beneath my head, and I then thought that the tempter had departed. Immediately there came over me a powerful tremor, from the head and over the whole body, together with a resounding noise, and this occurred a number of times. I found that something holy had encompassed me. I then fell asleep, but about twelve, one, or two o'clock in the night there came over me a very powerful tremor from the head to the feet, accompanied with a booming sound as if many winds had clashed against one another. It was indescribable, and it shook me and prostrated me on my face. In the moment that I was prostrated I became wide awake, and I saw that I had been thrown down. (Nn. 51-52.)

Swedenborg then describes how the Lord appeared to him:

[He had] a countenance of a holy mien, and all was such that it cannot be expressed, and also smiling, so that I believe that His countenance was such also while He lived [in the world]. (N. 54.)

Various auditions and sounds were heard at times:

I was in tremors when I awoke, and now and then I heard a dull sound, but I do not know whence it came. (N. 98.)

I seemed to hear a hen cackling, as takes place at once after she has laid an egg. (N. 61.)

It seemed as if someone said the words *interiorescat* and *integratur*, which signifies that by my infestations I am becoming more purified. (N. 170.)

He speaks of a sensation of feeling with his hands of the back of another person. He says:

This took place in vision, when I was neither awake nor in sleep, for I had all my thoughts collected. It was the interior man, separated from the exterior, that sensated it. . . . From what followed and from other things I perceive that this signified that I am going to discover truths concerning the internal sensations, but as it were on the back, and obscurely as to the front. (Nn. 210-11.)

Another dream he recounts as follows:

During the night between the fifteenth and sixteenth I beheld in

my sleep two Kings, the King of France and the King of Poland, and they proposed sublime things. Afterwards I saw a little girl who sang for me as I was going out: *This signified that what I had written was well pleasing; it was the last part of the first chapter concerning the sense of touch.* (No. 238.)

Concerning varieties of spirits he has the following to say:

A number of times I have noticed that there are spirits of various kinds. The one Spirit, which is the Spirit of Christ, is the only one that carries all blessedness with it. By the other spirits a man is enticed in a thousand ways to follow them, but unhappy is he who does so. Once or twice there came before me Korah and Dathan, who brought strange fire to the altar, and were not able to offer it. Thus it is when another fire is brought in than the one which comes from Christ. I also beheld as it were a fire that came to me. It is necessary therefore to distinguish between the spirits, which is a thing that cannot be done except through Christ Himself and His Spirit. (N. 247.)

Swedenborg speaks of seeing various lights. Lights appeared to him at times when he had been in profound thought concerning the subjects of which he was writing. These, he said, were indications that what he had written was true.

These initiatory experiences of Swedenborg extended over a period of about seven months in the year 1744, while he was in Holland, publishing his work on the physiology of the human body. At the same time he was also writing other physiological works. Here he also began that remarkable work on "The Worship and Love of God", in which he gives a highly imaginative and beautifully written conception of the evolution of the solar system, the development of life on the earth, and the creation of the first man and woman in the paradisal stage of the earth's evolution.

It will be seen from all this that in his diary Swedenborg describes his personal and inmost experiences. He evidently recorded them immediately after they occurred. They were

written for his own eye alone. They evidently were new to him. He was profoundly affected by them.

Swedenborg was a scientist of the first order. He gathered his facts with a diligence and thoroughness that was astonishing. His conclusions were drawn from a thorough study of facts. Here he was brought face to face with psychic facts, quite different in order from those of the physical world, of which he was an expert observer.

The next developments in Swedenborg's early psychic experiences are recorded in a work published after his death with the title *Adversaria*, which simply means "Notes". This was written in the years 1745-1747; so it immediately follows the diary of 1744, recording the psychic experiences we have just spoken of. The *Adversaria* was published in Latin (1842-1854) in four large octavo volumes. It has not been published in English, though a part soon will be. The contents of the book consist of explanations of parts of the Old Testament, throughout which are scattered numerous records of his psychic experiences, and remarks thereon. On examination of these experiences we note a distinct step in advance of those recorded in the diary written in Holland. Here we find distinct affirmations of his intromission into the spiritual world with his full consciousness, at the same time retaining his full consciousness in the natural world. In the previous work he several times speaks of being in a double thought, an internal and an external thought. In a quotation already given he explains the experience of feeling someone; he says, "It was the interior man, separated from the exterior, that sensated it". This is an important statement for the understanding of many psychic experiences. The interior man is the spirit, the spiritual organism including the spiritual body. In the prophets, in Paul, in John as recorded in the Book of Revelations, their experiences took place while the "interior man" or the spirit was conscious in its own plane and structure in a manner separate from the structure of the material body; and yet for the most part the things then experienced

seemed to be experiences of the natural body and its senses. They saw, they heard, they spoke, and exercised all the senses. In speaking of such experiences Swedenborg says:

In every man there are two ways to his intellectual mind; one is from the world through the external senses, the other is immediately from heaven through his supreme (highest) mind, which in particular is called the soul. This way is called superior or interior, but the other inferior or exterior. The superior, which is through the soul, is most unknown to the human race, for from Adam (the Most Ancient Church) himself after his fall, it was closed in all those who were not admitted into the kingdom of God itself when they lived on the earth. To those only who were introduced was it laid open, as were many in primitive times who spoke with the Messiah Himself, as Abraham, Isaac, and others, of whom it is written in the very Divine Word itself. Now therefore if it should be described what the kingdom of God is, it would exceed all human belief, especially with those who know nothing else than the kingdom of the world, or the world blinded by its loves of self. They are wise through the external senses alone. These if they only hear that there is another way in man, laid open in heaven, than through their senses, which are called external, they reject it among fabulous things. Wherefore in such the superior way, which directly opens into heaven, cannot be opened before those loves which are of the world and self are dissipated (*discussi sunt*), and in place of them the love of the Messiah Himself and His Kingdom succeed. This way never can be opened by anyone who is in the heavens, except by the Messiah alone, to him whom He deems worthy to admit to Himself and His Kingdom. (Adversaria, Vol. I, n. 475.)

Then Swedenborg goes on to speak of his own experience:

I will say a few things. . . . It is conceded to hear and to speak with those who are in heaven, yea with heavenly spirits, with the saints who formerly died, yea with Abraham himself, with Isaac and Jacob, and through them mediately [with others]; then also, if such infinite grace is given, with the Messiah Himself, yea also to see Him. The speech itself is altogether such as is speech with associates on the earth; but in heaven, from above, from every side, from afar, near, then also within, so manifestly, that it is heard in a similar manner as speech of the mouth, but so that no one standing by hears anything thence or perceives it, or even in

society itself where there are more or fewer. Also everyone [hears] in his own idiom. . . . One sees as clearly as we do with our eyes in mid-day; and this as often as the Messiah grants to see. . . . What therefore the Kingdom of God has been perceived by the senses most evidently. Still no one can believe this, that such immense felicity can ever be given. But lest this should be rejected among fables, I can testify, and that in a holy manner, that I have been intromitted into that kingdom by the Messiah Himself, and there I have spoken with celestial geniuses, with spirits, with the dead who have been resurrected, yea with those who said they were Abraham, Isaac, Jacob, Esau, Rebecca, Moses, Aaron, and the Apostles, especially with Paul and James (Jacob), and now through a time of eight months almost continually, besides on the way from London to Sweden; then continually while these things were written which are to be given to the public. . . . Thence now you may know that there is a Kingdom of God . . . and what it is. It is allowed to add this only, I was intromitted in some measure into heaven itself, not only with the mind, but also as it were with the whole body or senses in the body, and indeed while I was altogether awake, which everyone can wonder at, so that it cannot be called into doubt. But because I have seen it, I have heard it, from leave I can confirm it, and render testimony. (Adversaria, Vol. I, n. 475.)

I have quoted thus fully one of his earliest testimonies as to his intromission into the spiritual world with his full mental powers, his spiritual senses opened, and, as he says elsewhere, as though he were an inhabitant of the spiritual world, and yet at the same time fully awake in the natural world, a man among men, mingling among them as a man of affairs here. This was written in 1745. He left Holland, went to London, and thence to Sweden. After his first psychic experiences in Holland his mind was turned from his scientific and philosophical studies to reading the Scriptures. He made as thorough a study of these as previously he had made of the facts of nature. His opened spiritual faculties enabled him to see that there was a spiritual meaning in them, deeper than the literal meaning; and in the *Adversaria* he begins to explain this sense. At the same time the numerous accounts throughout the Scriptures of the psychical experiences of patriarchs, prophets,

and apostles, were parallelled in his own psychical experiences, by which he could understand and explain these remarkable Biblical testimonies. And in fact this, he testifies, was the very purpose for which his experiences were given to him. All through the twenty-seven years of his writing on spiritual subjects he repeats again and again his solemn affirmation of the truth of the above statement. Near the end of his life, the Rev. Mr. Ferelius, the Swedish pastor in London, appealed to him to repudiate his claims to intercourse with the other life. Pastor Ferelius himself testifies concerning this, stating that, before administering the communion to him, he said to Swedenborg, then on his death bed:

"Mr. Assessor, is it to acquire a name, or for some other reason that you have written your various writings? If so, retract them. You are celebrated enough, and if you have spoken lies, and remain in them, you cannot be saved." The Assessor answered, "Mr. Pastor, as true as you see me here, and as true as I live, I have not written anything of myself, but the truth from God; and if you will pay attention to the truth, we shall sometimes in eternity have important things to talk over together." (Documents Concerning Swedenborg, Vol. II, p. 563.)

It is important to know that from 1745 to the time of his death in 1772 Swedenborg solemnly affirmed that he had been introduced into the spiritual world with his full mental powers and consciousness, with his full senses and powers of investigation, in order that he might explain to mankind the nature of the spiritual world, its relation to this, and the nature of psychical phenomena; and also that he might expound the Scriptures as to their spiritual content.

In the *Adversaria* Swedenborg tells us of his experiences in automatic writing and other bodily control. He says:

There are celestial spirits who rule the actions of the whole body —so sensibly that I was not able to go against them by a contrary will. They ruled the steps everywhere, and other motions of the body, the hands, fingers, arms, eyes, head, altogether to their will, as if they were the ones who acted on my body. . . . But how they did it I was also informed by them; namely, that they willed

this alone as if it was their will, which communicates itself altogether with our faculty or mind, and so acts on it that we think it is ours when yet it is the spirit; nor is it theirs, because they are instrumental causes, but it is the Messiah Himself through the spirits who rules and moderates each and every thing. Thus spirits think it to be their will. Yea evil spirits themselves think that they rule the body. . . . Yea I have written whole pages, and the spirits themselves did not dictate the words, but altogether ruled the hand, and so they themselves wrote. (Adversaria, Vol. I, nn. 1149-50.)

Swedenborg a number of times speaks of spirits writing through or by his hand. Sometimes he knew what was being written, sometimes not. But he says these experiences were given that he might understand how automatic writing was done. He was not permitted to keep these writings, but destroyed them; because what he was to publish was to be given through his rational mind.

Speaking of auditions, he says:

That any one may believe I can asseverate by God, that I have found this out so sensibly that it can scarcely be given more sensibly. My mind was governed through the spirits of His heaven . . . so that they inflowed into my mind with spiritual light to the life, then with the very ideas, with each movement of the thought, and *with the very living expressions which no one present could hear,* even so that I could think nothing at all, not even the least, which did not so sensibly inflow; . . . and in the meantime I was still with friends in my country through five months, and with others in society, thus I was conversing as before, no one observing it, that there was such heavenly commerce. (Adversaria, Vol. I, n. 943.)

He was given many similar experiences. He repeatedly heard voices and sounds from on high, which were brought into his ear,—a clear voice and dictate, which affected the inmost fibres. He could not recount the times when such things were brought to manifest sense. He explains in many places that these sounds and voices were not heard by the external ear, but by the internal ear—the ear of his spirit; and that in such instances the same impression was made on the conscious mind that an external, audible sound

makes. This is the reason why those who have the experience of auditions think the voice is external, when in reality there is no vibration of the external atmosphere and therefore no external hearing; consequently those standing by hear nothing,—as explained by Swedenborg in the above passage. He was at times in company with his friends here and in conversation with them, and at the same time in conversation with people in the other world; but his friends here heard nothing of his spiritual conversation.

Concerning the modes of Divine Revelation, he says in the *Adversaria:*

In the Ancient Church angels spoke with men; their revelations were thus made. (I, 1144.)

The angels were only instrumental causes. (I, 1146-50.)

There is no knowledge of life after death without revelation. (I., 904-5.)

Angels instructed [the prophets] with a living voice and by various inspirations. (I, 1384.)

Inspirations are the missions of angels. The very light in the mind takes place by angels; the spiritual man cannot be without this angelic light, which is of the Messiah Himself. (I, 1349.)

The angel who inspires the words of the prophet . . . as here in Moses, is only in spiritual things, and this he acts into his [the prophet's] mind; and this inspiration thus excites the thoughts, which fall into expressions in the customary manner. The words are such as are in the prophet, thus according to his comprehension, and according to his form; and thus they fall into him; which is the reason that there are diverse styles of the prophets, every one being inspired according to his own analytical form. . . . But this I can assert in a holy manner, that with him who is inspired there is not the least expression, not even a jot, but is a little varied according to his genius. (IV, 6965.)

He goes on to speak of the inspiration of the books of Moses, Judges, Psalms, and the prophets, and says:

Where Jehovah spoke it was effected by a living voice for the living or audible voice is such as is the speech of man, from various distances, also from afar and near, so that it can be known whence it comes, which was thus made known to me, so that nothing could be better known; yea from a tower, a hill, over the head;

wherefore it is not wonderful what is read of Moses that he heard the sound from the bush, from the mountain, from the mercy-seat between the cherubs; but it was so spoken, that those standing near also heard, as from Mt. Sinai, "This I cannot yet say from experience, for although the sound is so clear and high, as of man speaking with himself and when speaking with others, for it can be heard, *still it does not come through the air into the external ear, but it comes into the ear from within; wherefore it is not heard by one standing by.* (IV, 6966.)

An interesting statement concerning auditions is given in connection with the account of Balaam and the ass. He explains that the ass did not speak, but the whole conversation was a psychic experience. The sounds and conversation were internal, and received by the internal ear, though appearing to come from the ass.

They are dictated to man from within, which has been testified to me by living experience; . . . so that I heard the very hoofs of horses, their neighing, yea the beating of hammers, as if they spake words, which were said within me, so that I never could perceive any difference. Of this I spoke with the angels around me. And then it was shown to me, that such was the speech of the ass with Balaam: for the sound as it were adheres to the expressions so that they cannot be separated by the hearing, yea I thought that they were likewise heard by those standing near, because the sound was external which carried them into the ears. It is not said that Balaam knew this, still it is not said that he wondered that the ass spoke with him, for he answered it as if to a man, so that it can thence be concluded that such things were also in familiar use to him. (IV, 7535.)

In the *Adversaria* there are references and explanations of many other kinds of psychical phenomena. He reveals many things concerning spirits and angels. They are all men who once lived on this or some other earth. He speaks of automatisms as influences from spirits; of the dictation of the Scriptures by the Lord through angels and spirits, who used the words from the man's memory to communicate the thought. In fact he tells us that all our thoughts and impulses, emotions, etc., are stirred up and inspired through spirits. He speaks of persons as ruled by spirits,

of obsessions by them (this being contrary to order), of dreams of various kinds inspired by spirits in our sleep. Dreams are of various kinds, prophetic (as those of Joseph), representative, and fantastic. He speaks of the magic and miracles in Egypt as being the effects of spirits; and of visions and second sight, common in ancient times, as being various degrees of the opening of the spiritual sight. Things thus seen are not presented to the natural eye by natural light, but to the spiritual eye by spiritual light; thence we may conclude that spirits cannot be photographed by natural light in a material camera. In general, visions, apparitions, are psychical, not material. Speech of angels and spirits with man is possible, but then the sound, the speech, the hearing, are within the man, not outside him. He speaks of the witch (or medium) of Endor, to whom King Saul resorted when he wished to enquire of Samuel, then dead. "Witch" is a word that ought not to be used here. The Hebrew term means what we now call a medium. She claimed to communicate with spirits. But Saul as King had enforced the Hebrew law against such persons, and they were liable to death. Saul went to her disguised, and asked her to call up Samuel. She did not know it was Saul. He promised secrecy, and she agreed and went into a trance. As soon as she was in this state, she knew that it was Saul, and she cried out. How did she know this? Because she could read his memory. However, she called up the spirit of Samuel, who prophesied the result of the battle, and the death of Saul.

Swedenborg says of this transaction, that it was not the real Samuel who communicated, but a spirit who personated him. He shows that certain classes of spirits are great impersonators; and many pages might be filled with examples in which such spirits impersonated characters known to Swedenborg from history and personal experiences; but he detected their deceit. They perceived the thoughts from his memory, and impersonated Bible characters and prominent historical personages; but by examination, reflection,

and perception he arrived at the truth. Of such spirits he says:

Beware when you come into the other life; for evil spirits present illusions, and if they cannot deceive, they try to persuade thereby that nothing is real. (Arcana Cœlestia, n. 4623.)

When I have thought about a man known to me . . . that whole man, as he existed in my thought and affection, appeared in a moment with the spirits. So when I have thought of any city . . . the spirits knew in a moment everything I had seen or known about it. It is the same with matters of knowledge. (*Ibid.*, n. 6200.)

How difficult it is for man to believe that spirits know his thoughts. . . . Before I spoke with spirits, it happened that a certain spirit said a few words to me about what I was thinking. I was astounded. (*Ibid.*, n. 6214.)

Sometimes spirits can introduce another, and counterfeit him so skilfully that it cannot be detected except by investigation of the things. (Adversaria, Vol. II, n. 514.)

Evil spirits . . . can so dexterously represent a person,—whomsoever they will, provided that person has been seen and known to the man,—yea, so skilfully, that not a jot of the voice, or anything that was natural to him is lacking. Two or three times also certain spirits tried this on me; who stationed before me some known to me in their life, with whom I spoke for a long time, who were such as they were in their life; but still so often I doubted whether they were the same persons, which I also said to the spirits. Thus they can induce (personate) any person whomsoever they please, provided only that he was known to the man. (*Ibid.*, Vol. III, n. 5021.)

On the adroitness of spirits in forming things similar to the truth . . . and thus how they deceive minds. (Diary, n. 460.)

On communications of spirits with man . . . by speech, writing, letters, directing the hands. . . . If permitted they could write in their own style, . . . but this is not permitted. (Diary, n. 557.)

I have given some brief but very inadequate statements to cover this second stage of Swedenborg's psychic experiences. I could quote many others on many various subjects; but perhaps I have given enough to show their extraordinary character.

The next stage of his development was for the use to which his extraordinary experience could be applied by way of revelation (1) of the spiritual sense of the Word, (2) of

a knowledge of the spiritual world and of the life after death, and (3) of the relation of these to man in the development of his spiritual life here.

Some time ago I wrote the following paragraph, with which I will close:

Swedenborg was not in a trance. He was neither hypnotized nor self-hypnotized. He was not hallucinated, nor was he deluded. It is granted by the great consensus of mankind that there is a spiritual world, that life continues after death; but neither theologian, nor philosopher, nor scientist, nor theosophist, nor spiritist, nor medium, nor Christian Scientist, can give the true facts concerning that world, together with a rational and harmonious philosophy concerning them. Most of the opinions of men are based on mere guess-work. Deductions are made from the materialistic atmosphere of the world. Following present and past methods alone, men will never know with certainty anything about that world. What then is the remedy? The remedy has already been given; namely, the introduction of the greatest scientist and philosopher of the ages—Swedenborg—into full conscious presence in that world as to sight and hearing,—not in trance and vision, but in full wakefulness in both worlds at once. Now the remarkable intellectual powers of the man could be used in the study of the phenomena of that world and their nature. He could study the relation of that world to this. He could study the nature of all psychical phenomena. He could solve problems which had been mysteries from the foundation of the world. These things he did, and infinitely more, which it would have been impossible for him to do without full consciousness in both worlds during a prolonged period. And above all this, he was guided by the Divine hand, and authorized to make known these things to the world. Yet it is equally true now, as it was in the Lord's personal coming into the world, that "Light is come into the world, but men love darkness rather than light."

JOHN WHITEHEAD.

SWEDENBORG AND THE POETS.

By Robert B. Capon.

THE impression exists in my mind that many friendly readers of Swedenborg and members of New-Church organizations derive considerable pleasure from the frequent discovery that some of the noted preachers and writers of the day, nominally outside our boundaries, agree with views or truths as set forth by Swedenborg. For instance, some of us appear to be highly gratified if Dr. Cadman, Dr. Fosdick, or other eminent divine, magazine writer, or newspaper editor, express his belief in teachings that appear to have originated in the writings of Swedenborg. That they believe or think with us seems to be a source of sympathetic intellectual delight, and to be considered as possibly in the nature of a confirmation of Swedenborg's teachings and of the truth itself. I have no quarrel with this pleasure springing from the discovery of intellectual agreement; and I hope and believe it is a satisfactory condition, even though it appear something like supporting the edifice with buttresses from the outside—a familiar phase of church architecture in some parts of Europe. A correct belief sustained by external supports is surely better than no belief at all; and if the fact that others believe with us is helpful to us, surely the Lord is willing that we should be helped by such means, with a likelihood of being led later to interior perceptions.

There is nothing original in an appeal to the poets in support of religious (or indeed other) views. Paul, when speaking to the Athenians on Mars Hill about A.D. 53, and declaring unto them the Unknown God as Jesus and the Resurrection, said of the Lord: "Though he be not far from every one of us, for in him we live and move and have our being; as certain also of your own poets have said, 'For we

are also his offspring'." (Acts xvii, 28). We like to know even as children that others see a star we also see. It leads us to think we are not mistaken.

This paper is an attempt to contrast (I prefer that word to the word "confirm") the teachings of Swedenborg, in very small part only, with quotations from some of our familiar poets, in which the same truth seems to be recognized and set forth.

Undoubtedly the Christian Religion has enriched the literature of many peoples with the loftiest lyrical inspirations. To use the words of a New-Church poet*:

> Without Christianity there is no poetry in a celestial and absolute sense; for poetry is the Song of Life; and life is truly real only as it is Christian, and so Divine.
>
> Poetry is a native flower of the heavens. The language of the skies is lyrical. There thoughts are things; and the conceptions of the mind start before the vision into objective loveliness. The body of speech is prose, but the soul is poetry. In life's tenderest and holiest hours, when thought is transfigured in the light of great affections, speech rises into unmeasured song. The highest inspiration is melody. In the beginning the Prophet and the Bard were identical. The Greeks, who preserved fragments of the literature of the most remote antiquity, religiously believed that the celestial muses descended to breathe in harmony upon the slumbering soul. They thought as well that pure and noble natures alone could thrill to this Divine fire, and scatter through the world its glowing embers.
>
> The Poets of the world, even in hours of materialism and ignorance, have proved themselves the bearers of a spiritual message. They [illegible] art sorrowed more deeply, suffered more acutely, than any other class of men. For the Poet inherits into the feminine Nature. Through love he receives the gift of song; through love also, the power to take unto himself the very agony of the world's grief, and so, in some finite sense, to bear the sorrows of mankind.
>
> Poetry in every era has been degraded from its high and holy origin. When this happens, idolatry triumphs, and the intuitions of the Angel are prostrated before the interests of the brute. It is impossible for the Poet to sing the praise of any perverted form of the Christian Religion without losing in some degree the power

*Thomas Lake Harris, Hymns of Spiritual Devotion (Preface).

of a complete lyrical expression. Man can only sing grandly and sweetly when the Divine Three—the Love of Truth, the Love of Good, and the Love of Uses—have made his heart their home, and his voice their instrument. The true Poet is the man who sings, because that is the God-given method through which his soul finds utterance. The language is but a secondary consideration. Who instructs the skylark in the notes of the musical scale? Who whispers the secret of song in the ear of the nightingale? Who taught the Ayrshire peasant his unpremeditated art, and woke with the songs of Burns the rugged breast of Caledonia? Mere prettiness of dialect has no part in the thought of a true Poet. He snatches up words wherewith to fling abroad his thoughts, as the watcher upon a cliff above the ocean heaps material to feed his beacon light. He cares only for the material, as it shall yield itself readily to the brightness of the flame.

We are familiar with the Bible poetry of Jacob in his parting speech to his sons; Moses' Song of Triumph at the discomfiture and overthrow of Pharaoh and his hosts; the Prophecy of Balaam; the Parting Song of Moses (Deut. xxxii), "Give ear, O ye heavens and I will speak, and hear, O earth, the words of my mouth; my doctrine shall drop as the rain, and my speech shall distil as the dew." Deborah and Barak burst into poetry at the overthrow of Sisera; Hannah sings at the birth of Samuel; David laments in song over the death of Saul and Jonathan, and bursts into a paean of triumph when delivered out of the hand of all his enemies. We recall the last words of David—alleged author of those inimitable and immortal spiritual poems, the Psalms, when he writes or speaks:

> David the Son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: "The Spirit of the Lord spake by me, and his word was in my tongue, etc." (II Sam. xxiii, 1).

In Rev. V, the opening of the wonderful book was made the occasion for the New Song:

> Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made

us unto our God kings and priests, and we shall reign upon the earth.

I have no definite views to offer regarding the nature of the poetic inspiration that, we may conceive, has produced the poetry from which I shall quote now. Certain it is, if Swedenborg teaches truly, that the good thoughts (and bad ones) of all men originate above (or below) themselves with spirits or angels who are the mediums through whom the Lord's life flows down to us. Shakespeare, Tennyson, Milton, Byron, Longfellow, Wordsworth may not have known what spiritual beings were inspiring their poetic efforts; but we may surely believe the beings of eternity were giving them inspirations of any truths they utter.

Coming now to my illustrations, let us arrange them in pairs: first, a quotation from Swedenborg; and then, a similar thought from some poet.

Events happen in such a way that man may not perceive a providence, and thus may be kept in faith, especially that man should not be anxious about the future or trust to his own prudence; wherefore those that are in faith rarely obtain the objects of their desire while they desire them, but yet if it be for their good, they obtain them afterwards, when not thinking of them.

> Providence for us, high, infinite,
> Makes our necessities its watchful task,
> Hearkens to all our prayers, helps all our wants,
> And even if it denies what seems our right,
> Either denies because 'twould have us ask,
> Or seems but to deny, or in denying grants.
>
> —*Leigh Hunt.*

When man dies, he only passes from one world into another.

> There is no death! What seems so is transition.
> This life of mortal breath
> Is but a suburb of the life Elysian
> Whose portal we call death.
>
> —*Longfellow.*

In heaven, as little children are perfected in intelligence and wisdom, they appear more mature, that is, as youths and young men, for intelligence and wisdom are real spiritual nourishment.

Not as a child shall we again behold her,
For when with rapture wild
In our embraces we again enfold her,
She will not be a child,
But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
Shall we behold her face.

—*Longfellow.*

The conjunction of Divine Good and Divine Truth in the Lord is the essential Divine marriage from which is derived the celestial marriage, which in like manner is the conjunction of good and truth; and from this is also conjugial love.

Female and male God made the man;
His image is the whole, not half.
And in our Love, we dimly scan
The love which is between Himself.

—*Coventry Patmore.*

It is to be known that the natural exists from the spiritual world, altogether as an effect from its cause.

Nature is but a name for an effect whose cause is God.—*Cowper.*

All things in Nature are not merely brought into existence by the Divine, but they continually subsist by influx from the Divine Being.

The Lord of all, Himself through all diffused,
Sustains, and is the life of all that lives.

—*Cowper.*

A likeness of a marriage is in all and single things of nature, and of her three kingdoms; and without it nothing at all exists.

Nothing in the world is single.
All things by a law divine
In one another's being mingle.

—*Shelley.*

Man from freedom is able to think and will what is evil, and also to think and will what is good.

Placed for his trial on this bustling stage
From thoughtless youth to ruminating age,
Free in his will to choose or to refuse,
Man may improve the crisis or abuse.

Cowper.

A man is born not for himself but for others; that is, not to live for himself, but for others.

> Heaven does with us as we with torches do;
> Not light them for themselves; for if our virtues
> Did not go forth of us, 'twere all alike
> As if we had them not.
>
> —*Shakespeare.*

Divine Providence is operative in the most particular and individual things respecting man, governing and inclining them, and this by a continual management of his free will.

> Happy the man who sees a God employed
> In all the good and ill that chequer life,
> Resolving all events with their effects
> And manifold results into the will
> And arbitration wise of the Supreme.
>
> —*Cowper.*

All activity proceeds from the soul through the body; through the body the soul acts into the world, and makes the body to live.

> It takes a soul to move a body,
> The body proving spirit as the effect the cause.
>
> —*Mrs. E. B. Browning.*

With every angel, and likewise with every man, there is a certain most interior or supreme part into which the Divine of the Lord first or immediately flows.

> But innermost
> Of the inmost, most interior of the interne,
> God claims his own.
>
> —*Mrs. Browning.*

Everyone in heaven feels delight in his own pursuit; it is the source of his joy. They all shun idleness as a man would shun the pestilence.

> I count that heaven itself is only work
> To a surer issue.
>
> —*Mrs. Browning.*

Dignities and riches are blessings with those who do not place their hearts in them; and they are curses with those who do place their hearts in them.

> Gold . . . our blessing then
> With virtue when possessed; without, our bane.
>
> —*Cowper.*

The angels never attends to the mere bodily actions, but to the intention which prompts them; for they call the will or intention the man himself.

Man's obligation's infinite of course;
His life should prove that he perceives their force.
His utmost he can render is but small;
The principle and motive all in all.

—*Cowper.*

The whole body with all its sensory organs is only an instrument of its soul.

It is not from his form, in which we trace
Strength joined with beauty, dignity and grace,
That man the master of this globe derives
His right of empire over all that lives.
That form . . .
But borrows all its grandeur from the soul.

—*Cowper.*

Love or the will is a man's essential life.

Life, I repeat, is energy of love,
Divine or human.

—*Wordsworth.*

Evil spirits have the greatest and most burning desire to infest and assault man during sleep; but he is then particularly guarded by the Lord; for love never sleeps.

Guard us, O Thou who never sleepest,
Thou who in silence throned above,
Throughout all time unwearied, keepest
Thy watch of glory, power and love.

—*Moore.*

The light of heaven which is from divine truth is a thousand times brighter than the noonday light of the world.

But immortal light which there doth shine
Is many thousand times more bright, more clear,
More excellent, more glorious, more divine,
For from the Eternal Truth it doth proceed.

—*Spenser* (c. 1550).

No one can see His (the Lord's) face as He is in His divine love and wisdom and live; for to see His face as He is in Himself would be as if one should enter into the sun.

His glorious face, which glistereth else so bright
That the angels themselves cannot endure His sight.
—*Spenser.*

All on their first entering the other life are recognized by their friends and relations, and all to whom they were in any way known.

Hearts from whom was death to sever,
Eyes this world can ne'er restore,
There as warm, as bright as ever
Shall meet us, and be lost no more.
—*Moore.*

Two signifies conjunction, because all and single things which are in the spiritual world, and thence which are in the natural world, have reference to two, namely, to good and truth. Nothing is ever produced unless these two are made one by something like a marriage.

Nature with endless being rife
Parts each thing into "Him and Her";
And in the arithmetic of life
The smallest unit is a pair.
—*Coventry Patmore.*

Sins cannot be wiped away from anyone, but they are separated or removed to the sides to prevent their rising up, when man is held in good by the Lord. This cannot be effected unless evil be continually cast out.

But oh, my Savior, who my refuge art,
Let thy dear mercies stand 'twixt them and me,
And be the wall to separate my heart,
So that I may at length repose me free,
That peace and joy and rest may be within,
And I remain divided from my sin.
—*John Dangel.*

The omnipotence of God shines forth from the universe, which is the visible heaven and the habitable globe; and these, together with all things in heaven and on the earth, are the great works of the Omnipotent Creator.

There's nothing bright, above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of thy Deity.
—*Moore.*

All things that exist in Nature from the least to the greatest are correspondences, because the natural world with all things in it exists and subsists from the spiritual world, and both from the Divine Being.

There's not a flower of spring
That dies ere June but vaunts itself allied,
By issue and symbol, by significance
And correspondence, to that spirit world
Outside the limits of our space and time
Whereto we're bound.

—*Mrs. Browning.*

If man acknowledges the *Divine Providence* of the Lord in every single particular, he is then led in agreement with his affection for truth and good by the Lord's guidance.

Yet this one thing I learn to know
Each day more surely as I go;
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen.

—*Helen Hunt Jackson.*

He who believes that anything exists in the natural world without the influx of the spiritual world, is deceived; for what is natural exists and subsists only from what is spiritual.

Without the spiritual observe
The natural's impossible,—no form,
No motion.

—*Mrs. Browning.*

The angels from the Lord lead and protect man; and this every moment, and every moment of a moment.

Our God in heaven, from that holy place
To each of us an angel guide has given.

—*Adelaide Proctor.*

The body without the soul has no life; and the whole body is produced from the soul according to its likeness.

For of the soul the body form doth take
For soul is form and doth the body make.

—*Spenser.*

From the perpetual influx from the Lord, it appears to man as if he were active from himself; and because it is so, he has free will,

which has been given him in order that he may prepare himself to receive the Lord.

Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

—*Tennyson.*

With all who receive love and faith from the Lord there is heaven; wherefore they who have heaven in themselves whilst they live in the world, come into heaven after death.

A blissful immortality
To them whose holiness on earth shall make
The spirit capable of heaven assured.

—*Wordsworth.*

It is on no account allowable for one man to judge of another as to the quality of his spiritual life; for the Lord alone knows this.

Judge not! the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well won field,
Where thou wouldst only faint and yield.

—*Adelaide Proctor.*

The life of man while he is in the body is of such a nature that he cannot advance farther than to love his neighbor as himself, because he is in corporeal principles; but when these are removed, the love becomes purer, and at length angelical; and that angelical love is to love the neighbor more than self.

Love on the cold earth beginning
Lives divine in heaven again.

—*Adelaide Proctor.*

The reason why no one is reformed in a state of misfortune, if he then only thinks of God and implores assistance, is because it is a state of constraint; and therefore when he comes into a state of liberty, he returns into the former state in which he had thought little if anything about God.

Fain would I say "Forgive my foul offence,"
Fain promise never more to disobey;
But should my Author health again dispense,
Again I might desert fair virtue's way,
Again in folly's path might go astray.

—*Burns.*

It is the Lord alone who fights and overcomes in men, when they are in the combats of temptation. Man from his own power can effect nothing against evil.

O Thou great Governor of all below,
Thy word can make the tempest cease to blow,
And still the tumult of the raging sea;
With that controlling power assist e'en me
Those headlong furious passions to confine;
For all unfit I feel my powers to be,
Oh, aid me with thy help, Omnipotence Divine.

—*Burns.*

This I can testify, that there neither is nor can be any faith with those who are in corporeal and worldly love.

The heart surrendered to the ruling power
Of some ungoverned passion every hour,
Finds by degrees the truths that once bore sway,
And all their deep impressions, wear away.

—*Cowper.*

They who die pass from an obscure life into a clear one, for the death of the body is only a continuation and also perfection of life.

Even for the dead I will not bind
My soul to grief; death cannot long divide;
For is it not as if the rose that climbed
My garden wall had bloomed the other side.

—*Alice Carey.*

Who that has his reason enlightened and is restored to health by the Word cannot see that God is mercy and clemency itself; and it is a contradiction to say that mercy itself can behold a man with an angry eye, and sentence him to damnation? Such dispositions are never ascribed to a good man, but only to an evil man. It is, therefore, blasphemy to ascribe them to God!

Had he erred in his life long teaching?
Had he wrong to his Master done?
To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

—*Whittier.*

The love of the Lord is so great that He would have all in the highest heaven near Himself, yea, in Himself.

My God, thou art all love.
Not one poor moment escapes thy breast,
But brings a favor from above;
And in this love more than in bed I rest.
—*George Herbert.*

The reader will observe that my quotations are limited to few writers, all of the English-speaking races. The fringe of the subject has only been touched. Undoubtedly the poets of all civilized countries, ancient and modern, have had glimpses of the spiritual that correspond to those to be found in the works of English-speaking poets. Rome, Greece, Germany, Russia, Scandinavia, the Orient, have produced poets who undoubtedly have received inspirations from the other world suited to their times.

Let me close by calling attention to an aspect of the subject we all may appreciate. In leaving this earthly life for the spiritual world, we may reasonably expect that we shall find there poetry of a higher order than we have ever known in this world. Says the Rev. John Hyde (author of the "Angels," Manchester, 1874):

There must be poets in heaven. All there are poets; but in heaven as on earth, there are some into whose open and receptive souls down-streaming intelligence enters, and assumes this orderly and beautiful form. The art of poetry, like every other art, in its highest aspects is Divine. Shall all the poetry of heaven be psalms and hymns? No. Surely poetry there is as diversified as on the earth. There is love in heaven; and virgin love ever transforms the lover into a poet. Heaven's wonders will surely be described in verse.

Well, then, did one* of our New-Church poets write:

Poets were God's first prophets. O, when God descended
And in ancient ages trod upon the earth, through Poetry he came.

* * * * * * *

Where human hearts grow beautiful above
All outward seeming in Thy Light, O Love,
God speaks, God sings as in great years gone by—
Heaven, Earth, Life, Nature, all is Poetry.

* * * * * * *

. . . The Poet is the man
Whose dome-like faculties of mind o'er span
Creation, taking in cause, means, and end;
The man whose heart in living joy must blend
With the wide universe; the man whose life
Finds rest in harmony, but pain in strife;
Who loveth all things lovely, and who strives
To fill with love all human hearts and lives;
Who drinks full flowing goblets of sweet bliss
From Art's pure fount; who sees a light divine
Where crowned Aurora bends the Earth to kiss,
And where the evening glories mildly shine.

The Poet is the man whose bosom holds
A subtle sense that recombines and moulds
All thoughts to music; who with insight keen
Pierces exterior Nature's midnight dream,
Sees Earth to be heaven's portal, and discerns
Through Nature's shape a fire from Heaven that burns.
God holds his heart within his hollow hand;
God's voice divine, melodious, fragrant, bland,
Thrills through him till he needs must chant his lay,
Careless of human praise, singing his soul away.

*Thomas Lake Harris, Lyric of the Golden Age.

R. B. CAPON.

SOME INCIDENTS IN THE HISTORY OF THE NEW CHURCH IN CANADA.

By J. B. McLachlan.

SOMETHING over sixty years ago, there might have been seen in the City of Birmingham, England, an establishment of brass finishers doing business under the firm name of "Parker and Fletcher." Both partners, I have been informed, were New-Churchmen. One of the partners, Mr. Parker, removed to London, and opened a warehouse for the purpose of selling the manufactured goods of the Birmingham house. While in London he met and kept in touch with Rev. Messrs. Bayley, Goyder, and Clissold, Dr. Bateman, and other New-Churchmen of that period living in and around the English metropolis.

This John Parker was a book-worm, and he spent large sums of money in purchasing books (and books were dear in those days). He loaned books and lost them; and who that has done the same thing has not had the same experience? Possessed of a very retentive memory even from childhood, he was able to repeat entire chapters from the Word. Soon after removing to London he engaged in active missionary work in connection with the New-Church societies at Argyle Square, Camden Road, Kensington, and other centres, going out for a radius of fifteen or twenty miles from the heart of London. This work was maintained principally, if not entirely, at his own expense, and was continued with more or less success until he left for America in 1863, with his face toward Canada. He landed in Toronto in the month of April of that year. Being of an exceedingly sanguine temperament and consequently of active mind, he entered almost immediately on his arrival here upon a propaganda with a view of disseminating the doc-

trines of the New Church. This he did in and out of season, both by pen and by the living voice. He commenced by giving addresses in the open air in the Queen's Park. In this way he attracted, or rather discovered, the few New-Churchmen who then lived in Toronto; and in time, by his earnestness and zeal, others became interested, and accepted the doctrines of the Church.

Lord Cecil, a Plymouth Brother, chanced to be in Toronto at the time, and more than once Mr. Parker and he were in open, wordy conflict; in fact, conflict was almost constant either with the nobleman himself or with some of the admirers of his literal renderings of Scripture. Those were the days when the fallow ground was broken and the work done in a manner that perhaps would not be considered orderly today. It seems to me that nowadays there is sometimes too much of the clerical idea, that no one but an ordained clergyman has any right to raise his voice or wield his pen in behalf or defence of the Church. John Parker, happily for him, had no clergyman to restrain him, or to suggest that he should confine his energy to carving, filing, fitting or polishing brass. On one occasion Lord Cecil, pointing to a text, said to him, "That swedenborgian believes there are animals in heaven." To this Mr. Parker replied:

> Do you remember, Sir, reading of Peter, that while he was at Joppa, praying, he says he saw a certain vessel descend, "as it had been a great sheet let down from heaven by four corners; and it came even to me. Upon the which, when I had fastened my eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things and fowls of the air; and I heard a voice saying unto me, Arise, Peter, slay and eat." Need I quote more? Those animals must have been in heaven, for they came down from heaven.

Thus was the noble evangelist discomfited, but not convinced!

Open-air meetings in the Park were held on many Sundays during the summer of 1863, and were attended by the early pioneers of the Church. During the same summer

eight persons, receivers of the doctrines, met at the home of Mr. and Mrs. Blackhall, No. 2 Howard's Block on the south side of Magill Street, a few doors west of Church Street, for the purpose of arranging for a suitable room in which to hold meetings for public worship. They decided to rent a room belonging to the Mechanics' Institute at the northeast corner of Church and Adelaide Streets, and to hold religious services every Sabbath morning; and they appointed John Parker as leader. At this meeting, besides Mr. and Mrs. Blackhall, there were present George Carter, John Elder, James Coleman, Mr. Parker, and two others whose names I cannot now recall. In the following spring, namely in April, 1864, this Society was organized, and at that time twenty-five persons were received into membership. In 1865 there were added four additional members.

And in the Journal of the Canada Association, which met that year in Berlin from Friday, June 23, to Monday, June 26th, we find the following personal reference made, in Minute No. 28: "The Secretary read a letter from Mr. J. B. McLachlan of Kent Bridge, which was heard with much pleasure." And we find the following persons present from Toronto: John Parker, William G. Castell, and William S. Robinson. The President, Rev. F. W. Tuerk, in his address referred to the fact that the first New-Church building that was ever erected in the world, to propagate the doctrines of the New Jerusalem, was built in Birmingham in 1791, and dedicated for Divine Worship by Joseph Proud on the 19th day of June in that year. The London *New Magazine of Knowledge* for June, 1791, page 234, makes reference to this in the following remark:

> It is remarkable that the opening of this Church took place on the 19th day of June, when it was just 21 years (3 times 7) since the Lord sent His 12 disciples who followed Him in the world into the whole Spiritual World to preach the Gospel that the Lord Jesus Christ reigns, and that this reign will endure forever, which was on the 19th day of June, 1770.

This circumstance is so much more remarkable because

the 19th day of June in that year was a Sunday; and further, that neither the owners of the Church nor any one else thought of this co-incidence, when they appointed the day for opening the Church, until the day after the dedication, when it became known.

The Toronto Society continued its services under the leadership of Mr. Parker in Mechanics' Institute until they moved to Albert Street, and occupied a building which stood about where the Salvation Army Headquarters now stand, and which in the Minutes of the year 1868 is styled "The Church in Albert Street, Toronto, Ont." Still later they occupied a mosque-like building in the same neighborhood, until they purchased the Elm Street property, on which they erected, as stated in Mr. Field's "Early History of the New Church in the Western States and Canada," a neat and convenient little temple, which was dedicated in 1870. Here again is a notable co-incidence; namely, the dedication of the Elm Street Temple took place one hundred years after the event recorded in the "True Christian Religion," n. 791. The lot on which this temple was erected had a frontage of forty feet, and was purchased from Mr. Andrew Fleming, with an option on twenty feet more at the same price, namely $20 per foot, if concluded within a specified time. The option was taken up, and the extra land paid for in 1874.

Mr. Parker was ordained by the Rev. F. W. Tuerk at the meeting of the Canada Association held in the Church on Albert Street, Toronto, Friday, June 19, to Tuesday, the 23rd, 1868. Here we have another co-incidence, as Mr. Parker was ordained ninety-eight years after the "True Christian Religion" was finished. He continued to preach after the Society got into its own place of worship, and until ill health compelled him to relinquish his charge. During this time we find that he assisted and preached to New-Church friends in Port Elgin, Kincardine, Pine River, Southampton, Brampton, Edmonton, Ont., Goderich, Stratford, Walkerton, Guelph, for which services he received

compensation from the Canada Association at the rate of $1.50 per day and expenses.

In October, 1872, the Rev. George Field became pastor of the Toronto Society. He was followed successively by the Reverend Messrs. J. E. Bowers, E. D. Daniels, G. L. Allbutt, John Cleare, G. M. Davidson, F. L. Higgins, Percy Billings, W. W. Tafel, H. C. Small, and the present incumbent, Norman O. Goddard.

I wish here to add my personal testimony to the earnestness and zeal of the men and women of sixty years ago when the Toronto Society was first formed, who, like the worthies of the Church in Britain, had to bear the burden and heat of the day, when it was anything but popular to belong to the New Church, or to speak an approving word on her behalf. We have the records of the Canada Association to testify to what we owe to those who lived over half a century ago in Toronto, in Chinquacousy, in Berlin, and in other parts of Canada, many of whom were isolated and had no one to commune with but themselves,—a condition which one must experience in order to realize what it is to be absolutely alone. Few men in the midst of absolute solitude could say with Henry Neale:

> This silent glen, this silent glen,
> Oh, how I love its solitude!
> Far from those busy haunts of men,
> Far from the heartless multitude.
> No eye save nature's sovereign beam;
> No breath but Heaven's to break the dream,
> No voice, but yonder babbling stream
> Dares on the ear intrude.

As all men who strike out from their neighbors on some new path receive similar treatment, I will content myself with a brief sketch of what happened in Strathroy, when the New-Church doctrines were first proclaimed in that town; and in doing so shall be like Uncle Joe Little, who said he always made it a point never to tell anything second-hand, and so he used to say, "I am now going to tell you

what I have seen in Pine Hill the other day, for I never say that I seen the man, that seen the man, that seen the man," etc. Therefore what I am about to tell you is largely what I "seen and heard."

In 1858, consternation struck the Methodist Church when they learned that the Rev. Richard Saul, one of their local preachers, had been reading New-Church books, and had actually preached sermons tinged with such thought, if not wholly Swedenborgian in character. Saul, family, and several others, were ostracized from the Sunday school, and forbidden to mingle with former associates of church and school. The reverend gentleman himself was barred from preaching, and was actually excommunicated from that body. Feelings of the bitterest kind were engendered. Many who had lived on terms of friendly intimacy with each other for years, became as bitter enemies. The most extravagant reports were circulated as to what Swedenborg thought, and what his followers believed in matters of religion. Then the Rev. R. L. Tucker became the Methodist minister, and as he was of a rather quiet, peaceable temperament, things kept within reasonable bounds; but during the following year he was succeeded by the Rev. Nelson Brown, a man who in political parlance would be styled "a roughneck." He picked up the quarrel laid down by Mr. Tucker, and swung his club in a most resentful manner in every direction and against every person who showed any friendship toward, or deigned to defend, the so-called Swedenborgians from the vile slanders circulated broadcast about what they believed, the life they lived, and the life lived by the great seer himself.

The years 1858 and 1859 were memorable ones in "Strathroy and vicinity." I was there during the summer of 1858 and all of 1859. I was in the employment of a Methodist who lived on the next farm to Mr. Saul's, and who had a general store in the town. He was exceedingly bitter against the new order of things. I sometimes used to argue with Mr. Fraser in favor of the "heresy." Rev.

Nelson Brown, the Methodist minister already referred to, was a frequent caller at the store, and seldom left without saying something to excite an argument. On such occasions I always considered it my duty and privilege to defend my good friend, right or wrong; and Mr. Brown in a mirthful way used to call me "Baron Swedenborg." Sometimes those discussions waxed warm; and so much were they alarmed about my spiritual welfare that the preacher himself, Mrs. Fraser, and the servant girl, all used to pray for me,—or at least they said they did. About this time Mr. Saul was excommunciated from the Methodist Church, with which he had been affiliated all his life. He loaned me books and other reading matter, so that in a few months I became convinced that what I had been taught, and what I had learned in the shorter catechism, were all wrong. During the latter year a Mr. Hare, a phrenological lecturer, happened to come that way. He was a fluent speaker, of good address, and with a retentive memory. Finding the village considerably agitated, and being an Irishman, he soon found that he was in congenial environments, especially as the Methodist minister was also of that nationality. Claiming that he had a fair knowledge of the doctrines, Mr. Hare soon launched into the thickest of the discussions, in which all the churches then took part. Sermons were preached, lectures delivered, mass meetings were held, denouncing the writings of Swedenborg, and holding up to ridicule each and every one that dared to stand sponsor for the new revelation. Neighbor was arrayed against neighbor; members of the same family were alienated from each other; the most ridiculous stories were put in circulation; public meetings were disturbed, one of which, held in the town hall, deserves special mention. While Mr. Hare was addressing the audience, eggs were thrown at the speaker, and Mr. Saul, who was on the platform, got the benefit. Moses Street dashed out after the offender, and cornered him in a house on Front Street. The result was a lawsuit, to which the Methodist minister was made a party. It had happened on

one occasion that Mr. Brown, describing his contempt for Swedenborgians, had said that he, Brown, would not believe any of them on oath. When Mr. Brown was called to witness what knowledge he had of the case, Mr. Saul (who was a magistrate himself) addressed the Court, and after making known what he understood Mr. Brown to have said, he asked Squire Cook that Mr. Brown be allowed to give his evidence without being subjected to the usual oath, —thus heaping coals of fire on his head. The egg-thrower (a photographer) was convicted and fined. I had heard a farmer, a prominent member of the Methodist Church, volunteer "to supply all the stale eggs they needed to continue the good work of pelting the heretics"; but I fancy that after the trial neither Mr. Buttery nor any one else was quite so ready in volunteering munitions of any kind to combat what they considered a dangerous invader.

Upon another occasion when Mr. Hare was addressing an open-air meeting, having improvised a platform from a lumber wagon, a number of young roughs put it in motion, with the result that the speaker was thrown to the ground, happily without serious consequences. While these happenings were transpiring in Strathroy, the I.O.T.G. held a picnic at Napper's Corners, near the boyhood home of Gen. Sir Arthur Currie. The preceding evening a mass meeting was held in the Methodist Church under the conduct of the pastor, who read extracts from the Writings of Swedenborg, principally from the memorable relations, in the presence of several of those who were to speak at the picnic. During those readings, frogs, owls, and bats were some of the objects mentioned. Mr. Hare, who was present, volunteered some explanation of these animals and their connections in the paragraphs read; but Mr. Brown rudely informed him that there was no necessity, as he knew the meaning,—"a frog was a frog, an owl an owl, and a bat a bat." Mr. Hare immediately sprang to his feet, and before they could suppress him told them that, judging from the applause which greeted his remarks, the church was full of

them. At the picnic next day, the Rev. James Scott made some remarks which were so offensive that it disrupted a lodge of over a hundred members. Mr. Scott was one of the supreme officers of the order. He visited several times at our home in Parkdale, and on one of these occasions I reminded him of the doings of 1859 in Strathroy, when he acknowledged his mistake, and assured me that he had read enough of Swedenborg since those days to respect the man and his disciples. He remarked, "To err is human, but to forgive divine"; and he hoped the parties offended had forgiven him for his indiscretion.

The doctrines of the New Church were first brought to the attention of Mr. Saul by a half brother, the Rev. Mr. Miller of Ohio. While visiting in Strathroy, he left a bundle of Ohio tracts, which were cast aside, only to be resurrected at house-cleaning time. When Mrs. Saul would find them, she would say in her quiet, soft manner, "Richard, there are three books left by Bro. Miller, and you have not read them yet." Then they were opened, a few pages read, and they were again cast to one side. This incident was repeated at regular intervals for several years, until finally he read something that appealed to him; and the silent messengers then changed the local preacher of the Methodist Church to the earnest advocate of the Church of the New Jerusalem. A society was formed, and Mr. Saul was appointed leader. A small chapel was built, which still stands there; and in it Mr. Saul, and after him the Rev. Samuel Beswick, officiated. The building is still used for religious purposes, but those who built it have passed away or moved to other localities; so that the only reminder of the past is the chapel itself, which still belongs to the Church. The Sauls, the Streets, the Rapleys, the Miltons, the Jefferys, the McPhersons, the McLarens, the Kenwards, and others, not forgetting William Hylyard, a dear old schoolmaster of mine to whom I may again refer, have all passed over to the spiritual world, and such of their descendants as

remain, of whom there are but few, have but little interest in the Church.

During the following years, an occasional visit was made to Strathroy by the Rev. George Field, and afterward by the Rev. Edward Craig Mitchell, from Detroit. The first visit made by Mr. Field was as a stranger. No one in Strathroy knew him, and he knew no one. Who then was to meet him at the station? Mr. Hylyard volunteered; but how was he to know him? He replied, "Leave that to me"; and off he went on his mission. The train rolls in, and the Strathroy passengers disembark. Mr. Hylyard, although a lame man, mounted a large dry-goods box, and from this vantage ground shouted, "Is the Rev. George Field on the platform?" The reply came, "I am George Field."

J. B. McLachlan.

SOME ASPECTS OF MODERN SCIENCE

By Laurence R. Atwood

IN view of Swedenborg's contributions to the natural sciences, it may not be out of place at this time to survey the modern developments in the physical sciences with an eye to their bearing upon the larger science of correspondences which we, as students of the Bible and of the Writings of Swedenborg, should ever be mindful of during any excursion into this field.

The manifold improvements in communication, transportation, domestic comfort, agriculture, mining, and manufacture which applied science has given us during the last century and a half can merely be mentioned in passing as nothing to marvel at, but only as the natural accompaniments of the new age ushered in by Swedenborg in the middle of the eighteenth century.

To the philosophically inclined, however, these contributions of applied science to human life are as nothing compared with the rapid development of knowledge concerning the real nature of our material world, its organization and development, the nature of matter and energy in their manifold forms, and the questions still perplexing the natural scientist, viz., the origin and the ultimate end of it all. It is to some of these latter subjects that I would now direct your attention.

To contend that the problems of science are of no concern to the layman is to ascribe to the latter a none too flattering complacency concerning the material goods which the Lord has given us to use in our earthly life. Here we have Swedenborg's own example. Two thirds of his life, the ultimate interests of which were to be on a higher spiritual plane, were devoted to the acquisition of as much

knowledge as was then possible concerning scientific subjects.

And now to the real subject of this paper: the principal investigations of physical science during the last century and a half may be presented in the form of questions, as follows:

1. What is the ultimate constitution of matter?

2. How are the various forms of energy, such as heat, light, and electricity, related to each other and to matter?

3. What is in space, and how is it bounded?

4. What was the origin of this material universe, and what is its ultimate destination?

It can be seen that these questions are all intimately related to each other, and that discoveries in any particular field will inevitably throw light on one or more of the others.

Now as to our first question, What is the ultimate constitution of matter? The early Greeks, notably Leucippus and Democritus, speculated on the existence of minute particles called atoms; and they with others expounded the idea of certain substances being elementary in nature. Their apparent desire was to simplify the universe as much as possible; but, in general, they were obliged to recognize the existence of four elements, viz., air, earth, fire, and water, with the subsequent addition of a fifth, which they called spirit. By the beginning of the nineteenth century of our era the theory of atoms had been more or less firmly established on a scientific basis, partially confirmed by experiment; and the number of known elements had increased to some thirty or more. Then followed attempts to arrange the elements into a systematic order depending upon certain common properties. This activity culminated in the so-called "Periodic Classification of the Elements" by a Russian, Mendelejeff, in 1869. This periodic table made it so easy to predict the properties of undiscovered elements that by 1926 eighty-nine out of a possible ninety-two had

been definitely isolated, named, and partially studied by the chemist.

In the epochal year 1898 the discovery by Madame Curie of the element radium threw a regular bombshell into the old established order of things. Here for the first time was observed a true chemical element undergoing spontaneous disintegration into other simpler and more familiar elements, among which were helium and lead. Verily the age-old dream of the alchemist was no idle one. Then followed a remarkable succession of experiments, discoveries, and theories, until at the present time we are assured by the scientist that there are only two fundamental substances out of which all the atoms of all the elements, and hence all the materials of our universe, are built. To illustrate, the atom of hydrogen, the lightest known substance, is believed to consist of a positively charged nucleus, or proton, around which a much lighter negatively charged particle called an electron is rotating in an elliptical orbit,—a miniature solar system, if you will. Since the electron has only about one-eighteen hundredth the weight of the whole atom together with a full unit negative charge, it would appear that it is merely a particle of negative electricity, and that the forces within the atom are not the familiar gravitational forces of large masses, but electrical forces instead. The nucleii of the atoms of heavier elements consist of larger aggregations of these same fundamental protons, with a correspondingly greater number of electrons rotating in orbits of great complexity. Of the many ingenious theories of atomic structure proposed in recent years, this one—given by Nils Bohr, a Danish scientist, in 1913—seems to be the generally accepted one.

To summarize the experimental and mathematical evidence in support of the electron theory of atomic structure is beyond the province of this paper. Suffice it to say that it is enormous; and although not without certain inconsistencies, it is remarkably adequate—far more so than

that which supported earlier firmly held doctrines of the constitution of matter.

Now this simplification of some ninety-odd supposedly indestructible elements into one or two fundamental substances ought to be highly gratifying to the reader of Swedenborg who has been led to believe that in the spiritual world there is only one fundamental substance, divine goodness derived from divine love, and that there is the utmost diversity of forms of this substance; even as here on this natural plane there are innumerable combinations of the elementary substances. Thus the dreams of the ancient Greeks are being brought to pass; not, however, until the truth of simplicity in the composition of things had been discerned by the great seer. Might not those earlier conceptions, based not at all on experiment with nature, have been a remnant of the wisdom of the earliest man, which, we are told, consisted in a far greater knowledge of correspondences than man at present possesses?

These elementary particles, electrons and protons, have been seen to be electrical in nature; indeed, a current of electricity is believed to be only a stream of negative electrons in motion. Here again we find a correspondential parallel in the doctrine that divine love is not only spiritual substance, but spiritual energy and force as well. That all existence depends upon motion was observed by Swedenborg long before his experiences in the spiritual world. In his "Principia," chapter II, par. 4, he says, "Nothing can exist without motion"; in par. 20 he says, "It is in real actual motion alone that the cause of all existence lies concealed"; and again in chapter III, par. 12, he remarks, "Origination must proceed from motion; without motion nothing can be conceived to originate." How different the sound of this idea as contrasted with that of the hard, rigid particles of matter of which the scientists of Swedenborg's day, and for more than a century and a half later, commonly supposed the great bulk of nature to consist! But in a series of rapid strides during the last three or four decades

the very existence of matter has resolved itself into energy—and energy of motion at that, for there would seem to be no other kind of energy. Moreover, the former manifestations of energy, such as light, heat, electrical, and to some extent atomic energy, have been simplified into a single phenomenon,—electro-magnetic waves, differing only in frequency and in amplitude. These electro-magnetic waves —varying in size from the minutest cosmic rays detected by Millikan in 1924, to the large radio waves used by Marconi in his first successful attempt to bridge the Atlantic, which are eighteen hundred meters, or considerably more than a mile, in length—these waves, including visible light rays, heat radiation, radio waves of all lengths, X-rays, and the gamma radiations from the element radium, are all found to be component parts of the so-called electro-magnetic spectrum, and hence are all uniform in their fundamental properties.

Now it is time to acquaint ourselves with another new concept of modern science. It is this: that radiant energy, whatever its source, seems to be composed of exceedingly minute quantities or portions, to each of which Planck has given the name "quantum." These quanta, or unit particles of energy, vary in value according to their source. As an example of the origin of a unit of radiant energy, let us consider the more or less familiar spectrum of the element sodium, which most of you remember as composed of fine yellow lines. When this element, or a compound containing it, is cold, the electrons within each atom are rotating each in its own orbit without any variation. But when its vapor has been heated to incandescence at a temperature of some two or three thousand degrees centigrade, the added energy causes some of the electrons to jump from one path or orbit to a smaller one nearer the nucleus, at the same time sending out an electro-magnetic wave, which in the aggregate gives us the familiar band of yellow light. It has been the study of these spectroscopic effects that has enabled astronomers to tell what has been going on chemi-

cally in the sun and the more distant stars. The idea I wish to bring out is, that energy, like matter, is seen to be composed of unit particles, and that these particles are similar in their origin. Moreover, when white light falls on the element sodium, it causes the latter to give off electrons, thereby becoming a source of the electric current. We are also familiar with the radio tube wherein the filament, when sufficiently heated, becomes negatively charged and hence a source of electrons or an electric current. Here we see the four forms of energy, heat, light, atomic, and electrical, all fundamentally related. Is it too much to hope that this unification of matter and energy may in time cause scientists to seek for its prime reason in the unity of spiritual force and substance so familiar to readers of Swedenborg? In "Heaven and Hell," n. 133, we read:

> There are two things which proceed from the Lord as a sun, Divine Truth and Divine Good. Divine Truth is displayed in the heavens as light; and Divine Good as heat. Divine Good and Divine Truth are, however, so united, that they are not two, but one.

And in a later statement in the same paragraph we find a most vivid portrayal of their essential unity:

> The most perfect angels are those that receive both in the same degree.

The application of photography and spectroscopy to the study of the starry heavens has produced results far beyond the dreams of Galileo with his crude telescope. These modern methods have increased the number of known stars from a few thousand visible to the naked eye to millions, many of which are so remote that the light by which they are viewed required one hundred thousand years to reach us, traveling at the rate of one hundred and eighty-six thousand miles each second. But not the vastness of this interstellar space, interesting as it is, concerns us so much as that in it are to be found huge suns in all stages of evolutionary development, from the exceedingly hot and active

nebulæ to the cold and apparently lifeless orb whose presence is indicated only when it temporarily eclipses the light of a nearby star. When Swedenborg propounded his nebular hypothesis, no visible evidence of the phenomenon was available. Now in our star photographs, interpreted with the aid of the spectroscope, we are privileged to see other solar systems in the making. Is not this a triumph of Swedenborg's scientific acumen?

The world of science is becoming more and more impressed with the remarkable similarity existing between infinitesimal atomic systems and immense stellar systems. Is not a great divine truth here presented: that all things of creation, both great and small, find their highest use in reflecting the greater glory of their Creator?

To the scientist of today the existence of the ether as a medium for the propagation of light and other radiations is not as well established as it appeared to be fifty or even twenty-five years ago. He is not at all convinced of the necessity for it; and as yet he has not succeeded in securing any experimental evidence of the existence of such an atmosphere. Nevertheless we find in the words of one of the most ultra-modern scientists—Michael Pupin of Columbia University, whose autobiography entitled "From Immigrant to Inventor" may be familiar to some of you,—the following regarding the propagation of sound waves and light waves:

> Why, then, is one transmission a perfectly intelligible thing, and the other a magic? The reason is simple. In the one case the transmitting medium is air, a material thing; in the other it is an ultra-material substance, a flux. The scientist does not hesitate to pin his faith on things which are ultra-material,—provided he knows their actions and reactions; the unscientific mind balks at making such a step. It cannot emancipate itself from the gross material world. (Pupin's The New Reformation, 1927, p. 117.)

> It is obvious that if there is an action in any part of space, something must be there which acts: in the absence of material bodies, some ultra-material substance must be there which acts. (*Ibid.*, p. 123.)

> Some day, perhaps, we might be able to describe the ether, if it actually exists, in terms of the actions and reactions of the electrical flux; today we do not need that description in order to explain the transmission of radiant energy by transverse waves progressing with the velocity of light. (*Ibid.*, p. 135.)

There is, of course, no conclusive proof as to the non-existence of the ether; and we still have Swedenborg's statements concerning not only the ether but other media, whose presence is necessary to the Divine operation of finiting spiritual realities on the material plane.

We have already seen how the nebular hypothesis of the evolution of the solar system, generally credited to La-Place, but indeed propounded in substance by Swedenborg some sixty years earlier, has been elevated from theory to fact by the study of photographs of distant nebulæ now undergoing the same geologic changes that our own solar system experienced millions of years ago. It is as if the events of that remote time were being reflected to us from some far distant mirror. But of equal interest to us is the modern scientist's view regarding the future of this system and others, together with their teeming animal and plant life. LaPlace supposed the sun to be originally a huge mass of incandescent gas gradually cooling and contracting, throwing off planets at certain stages, all the while losing energy into boundless space until in the course of time the temperature of sun, planets, and all would have fallen far below the value necessary to maintain life as we know it. This view still remains widely accepted. But with the growth of the new knowledge of atomic energy, and with the assurance that some suns are actually getting hotter while others like our own are cooling off, has arisen a notion that perhaps after all the geologic changes are not endless in one direction only, but are really recurring in cycles; i. e., that after a sufficient period of contraction, enough atomic energy may be liberated at the center of the sun to cause a renewal of increase in its temperature, and consequent ability to radiate heat and light to its dependent planets.

Let me quote here from a recently published popular treatise on the "Foundations of the Universe" by Luckiesh:

Recent knowledge offers new avenues of thought and speculation. Before we knew what we now know of the evolution of elements, the old scheme of the universe had to be built on the principle of a beginning and a cold lifeless end. The universe was wound up (i. e., supplied with potential energy) and set going. This was always an inadequate view from a philosophic standpoint. Surely Nature could devise a continuous process which could endure longer. It seems hardly worth while to have this one short span reckoned cosmologically. Of course, we are looking at this from a human viewpoint. How inadequate our perception must be! . . . We do not know what mind is, even though it is the vital thing which makes us want to know about the universe. Certainly there is a place for mind in this great scheme of the universe. Each entity of mind, it seems reasonable to believe, endures longer than that tick of the cosmological clock which registers generations of human lives. . . . One can not intimately view the mechanism of the universe or approach close to the ultimate, without at least feeling the urge and even the need for belief in God,—not the emotional God of primitive beings nor the recording God of our creeds of narrow outlook, but the omnipresent mind that is at the bottom of things. Perhaps this Mind, that part of us which does not "to dust returneth"—the human mind—is an atom which is also in the process of evolution.

Laurence R. Atwood.

THOUGHTS ABOUT NAMES.

By Mary Seward Coster.

AMONG the interesting experiences that can come to us as our years increase is our opportunity to see how the meanings of names alter and grow. Each baby as he comes into the world, each new society or organization at its inception, must have a name given to it; but with the passing of the years the meanings of these names have ways of growing in sure and often unexpected ways. For the name that is *given* is full of the hopes and desires of the donor; the name that is *made* is equally full of personality, but now it is of the achievement, the success or failure, of the person or thing named. "What shall the name be?" seems a very important question in the early days of the life of the individual or organization, for that name will be its introduction to others. But in the years that follow, what the name *is* becomes less and less important as our knowledge and conception grows greater of that for which the name stands.

We have known certain names to become very beautiful because of their association with loved friends who have been given these names. We have known names to lose their charm for us as later association with those who bear them tends to obliterate our early feeling for them. We have seen children receive their names, and we have known of the depths of joy and thankfulness of those who could give a name that the child would have every reason to be proud of. We have lived long enough to see the far more wonderful and beautiful sight of the child taking the name that had been given him and making it one to be even more loved and respected because of the associations that his life has added to it.

We need no surer proof of our country's estimate of

George Washington than a knowledge of the countless numbers of parents who have called their children after him. We need no surer knowledge of the world's estimate of the deed of Judas Iscariot than the fact that by that deed he destroyed a name that had before stood for national patriotism, so that since his time no child has ever borne it. The name "Judas" and the deed that blackened the name have become synonymous terms. Surely it is not the name by itself, but the associations connected with it, that gives any name its quality.

These thoughts have come to my mind recently when listening to discussions about the name of our Church, and they have made me wonder if we are not over-emphasizing the importance of its given name. Of course we would like to have the name convey to others knowledge about what the Church is, and what it stands for; but are we not asking too much of any mere word? Can we ever hope to find a word that will be the name and at the same time the definition of this wonderful new revelation of spiritual truth? The reason why the names of other Churches have a definite meaning for people is because people have come in contact with the other Churches and the name of each one brings up in their minds definite knowledge concerning it. It is only because the New Church is not known that its name means nothing to so many people, or that it is so easy for others to misunderstand it. The Church has been *given* its name, but that name, except to a very limited extent, has not been made known.

As this name is better known, analysis of the name itself will hold less and less of our attention. Thought about what the name stands for will dwarf the thought about what the name is. The name "Presbyterian" does not in itself express that for which that Church stands to those who are constantly using the word. It means to each one just what his contact with that Church has made it mean. In fact the name may convey a distinct meaning to people who have no idea what the word "Presbyterian" means.

The name, instead of being the index that it was at the beginning, is now merely a word that is used to designate that for which the name stands in people's minds. I suppose that the name Lutheran Church is known to countless numbers of people who could sum up in one short paragraph, or even in one sentence, all that they know about Luther. Lutheran Church means something to them because they have had some contacts with it as an organization or with some of its members, but for them the name of the Church has altogether lost its early associations with the man Luther.

In some instances we can see a name lose its early significance and grow to mean something directly opposite to its literal definition. In 1534 Ignatius Loyola founded a society for which he hoped great things. The name he chose, the "Society of Jesus," embodied his longings and hopes for the society. In the spirit of Jesus and in His Name the society was meant to do the works of Jesus in the world. But self-direction crept in with its crafty, underhand thoughts, and the power of a large and well-organized body acted under this direction. The name that it bore was powerless to mold the society into an embodiment of its name; it was the teachings and works of the society that took the perfect name and molded it into what it is today.

In the word "Quaker" we can see a name changed in the opposite direction. Though the name was first given in derision, we now use it interchangeably with the official name, the "Society of Friends." We use the word "Quaker" constantly, and seldom if ever does its literal meaning occur to us. The character of the people who have borne the name has stamped this character on the name; and now it stands in people's minds for certain deep, strong convictions combined with gentle, peace-loving pronouncement of them, and for patience and thoroughness of endeavor. "Quaker" is a strange word to use to express these qualities!

Similar instances could be multiplied; but they would be

only added illustrations to show the relation between the name that is given and the name that is later made. And in thinking of our Church, they would only serve to emphasize the importance of the task that we are now performing. Men of the past have given our Church its name; men of the past have done their part toward making that name mean something in the world. We of the present are now busy, working in our generation to write that name on the minds and hearts of people. It is a task in which we are all engaged, whether we are consciously making an effort in this direction or not. To all who know that we are members of a New Church, what we do and what we say and what we are is helping others to form some opinion about the Church.

As I wrote these last words, my thoughts went back to the past centuries when men were writing the name "Christian Church" on the pages of what is now history, and they remained there for a long time. I thought of how many people there were who had had a share in this task, and of how differently they had worked. There have been countless numbers of saintlike people, some living, some dying, to testify to the Lord and to the life He taught men to live. There have been men trusted with the work of forming creeds and of interpreting doctrine, performing a work for the Church that has had its influence through centuries, and that has been accepted without question by multitudes, even up to the present time. There have been men who, instead of working for the Church, made the Church work for them; men who, for their personal aggrandizement or from self-centered desires, have been willing to drag the name of the Church down to their low level of mind and heart. And there have been people who, in ignorance or simplicity, or from misdirected enthusiasm, have taught and done things in the name of the Church that have brought discredit where they had hoped to bring inspiration. In many ways the Church that was named after

Jesus Christ has failed to live up to the spirit and teachings of its Divine Founder.

And then my thoughts turned to the present time and to the task that we are now trying to perform, and I wondered if, because we too are human, we are going to make the name "New Church" mean something less perfect than it really is. But at once with a feeling of great gladness, I realized that the Lord is not placing this name in our keeping. It is on the Opened Word that the New Church rests and will rest forever.

The time has gone by when man-made creeds and individual interpretation of doctrine will have any lasting effect upon religious thought. The Bible and the Doctrines that open the Bible are not for the few only, but for the many. Men may begin their search for spiritual truth by accepting what seems reasonable in the views of others, but those who are earnest in their search, those who really want to know the truth, will end by asking their teachers where they learned what they are teaching. In this way the Opened Word will be placed in their hands, and they will be able to read for themselves the truths that the Lord has revealed for His New Church. There will always be for us the beautiful work of sharing among ourselves and with others the aspects of truth that we individually know and love; but sharing with others the light that we have, does not mean that others must also share our limitations. Our mistakes of today do not have to remain the mistakes of tomorrow.

What joy and confidence this thought can bring to us! We are busy writing the name of the New Church on the minds of the people of today, but it is beautiful to realize that the name itself, in the fullness and purity of its meaning, is wonderfully and perfectly in the Lord's keeping. We can tell others what the New Church means to us, we can build in their minds some conception of its quality, but long after our work is finished in this world men will be turning to the Opened Word and seeing it with ever clearer vision

as individual regeneration and the regeneration of the race enables them to receive the Truth with less personal bias, and therefore in greater purity.

The progress of the Christian Church was toward increasing obscurity of vision until at last men's false impressions and misapplied conceptions of life almost completely veiled the living Truth. The progress of the New Church will be just the opposite of this. It is now that we are seeing the Truth through the mists, but these will clear away to a more and more perfect day, and the name of the Church will mean in the world more than we have ever dreamed that it can mean.

MARY SEWARD COSTER.

EDITORIAL DEPARTMENT

OUR TASK.

Our task as a Church and as members of the Church is to proclaim in word and in deed the Second Coming of the Lord. This implies study, understanding, and enlightened conduct. We need to have a growing knowledge of what the Second Coming of the Lord really is; then we need to understand and apply this knowledge.

We have in Swedenborg's writings the body of doctrine which gives us this knowledge in broadest scope and highest levels. They lead to a philosophy of life, and of the universe in all degrees from the Divine to the lowest, to minutest particle of matter; and within all and above all they lead to an understanding of the Lord's Word in its letter and in its spirit.

Swedenborg says that the Lord called together His twelve Apostles, and sent them forth throughout all the spiritual world to proclaim this Gospel, the Gospel of the Second Coming (see True Christian Religion, nn. 108 and 791). This was coincident with Swedenborg's proclaiming the same Gospel on earth; he says that this was the burden of his writings and their teaching. The distinctive feature of the Second Coming, as contrasted with the First, was that, while in the latter the Lord came as a man in the flesh before the eyes of men on the earth, in the former He comes in the spiritual truth of His Word to the spiritual intelligence of men. Through this preaching of the Apostles He instituted the New Heaven on the basis of faith in Him as the one only God, and through the worship of Him alone; through the revelation of the spiritual meaning of His Word, by means of Swedenborg's writings, He established His New Church on earth.

The Second Coming of the Lord, therefore, was and is the supreme event of modern history, the supreme event for

angels as well as for men. It means a New Heaven and a New Earth. We have a part and a responsibility in making this New Heaven and New Earth more and more a socially organized and working reality; it is our principal and constant task, which should absorb and direct our every activity of body and mind. It is in the accomplishment of this task that we live most of all in and from the Lord.

Almost the last thing Swedenborg wrote, near the very end of the "True Christian Religion," was this:

> Since the Lord cannot manifest Himself in person, as has been shown just above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He is to do it by means of a man, who is able not only to receive the doctrines of this Church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, His servant, and sent me on this office, and that after this He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that from the first day of that call, I have not received anything which pertains to the doctrines of that Church from any angel, but from the Lord alone, while I read the Word. (N. 779.)
>
> To the end that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word, in which Divine truth is in its light, and in this He is continually present; for His presence in the Word is only by means of the spiritual sense. Through the light of this, He passes into the shade, in which the letter is; comparatively as happens with the light of the sun in the day time, by the interposition of a cloud. (N. 780.)

This is Swedenborg's final announcement of the Lord's Second Coming, and of His purpose to establish the New Church, which is the New Jerusalem. We get from this that the Lord effects His Second Coming in and by the spiritual sense of His Word, and that He is present only in this spiritual sense. We learn also that *by His presence in the spiritual sense* He establishes His New Church, the New Jerusalem, on the earth. This leads us to the Bible as our proper means of approach to the Lord, and as the true source of our knowledge of Him. As men learn, understand, and apply the spiritual

sense of the Bible, the Lord is present in their minds, hearts, and lives in a new way, which is His Second Coming; and by means of this presence He establishes His New Church.

Swedenborg wrote about 1747 in the "Arcana Cœlestia":

The Word of the Old Testament contains arcana of heaven, and each and all things therein refer to the Lord, His heaven, the Church, faith and matters of faith. This no mortal gathers from the letter; for from the letter, or the sense of the letter, no one sees anything more than that in general they have reference to the externals of the Jewish Church. . . .

But that each and all things, even the least, to the smallest iota, signify and involve spiritual and celestial things, the Christian world is at this day profoundly ignorant, and accordingly pays little attention to the Old Testament. Yet they might know it from this alone, that the Word, because it is the Lord's and from the Lord, could not but contain interiorly such things as relate to heaven, to the Church, and to faith; and could not otherwise be called the Word of the Lord, nor be said to have any life in it. . . .

From the literal sense alone, when the mind is fixed in it, no one can ever see that such things are contained therein. Thus in these first chapters of Genesis, nothing else is learned from the sense of the letter than that the creation of the world is treated of, and the Garden of Eden, which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these things contain arcana which have never yet been revealed; and indeed that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or his regeneration, and specifically of the Most Ancient Church; and this in such wise that there is not the least expression which does not represent, signify, and involve these things.

That this is so, no mortal can ever know except from the Lord. It may, therefore, be stated in advance that by the Divine mercy of the Lord it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and speaking with them in turn. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor entered into his imagination. I have been instructed as to the different kinds of spirits; the state of souls after death; hell, or the lamentable state of the unfaithful; heaven, or the blessed state of the faithful; and especially concerning the doctrine of faith which is acknowledged in the whole heaven. Of these things,

by the Divine mercy of the Lord, much will be told in the following pages. (Nn. 1, 2, 4, and 5.)

Swedenborg proceeds to unfold briefly the inner spiritual sense of Genesis and Exodus, chapter by chapter and verse by verse, and to lay for us the foundation for learning and understanding the spiritual meaning of the whole Bible. This work of about six thousand pages, the product of more than ten years of labor under the Lord's special guidance and enlightenment, is a unique and epoch-making contribution to Christian thought and Scripture interpretation.

In the light of this interpretation, we see that the spiritual sense of the Bible teaches, as the supreme Christian doctrine, that the Lord Jesus Christ Glorified is the one only God. Swedenborg tells us that "He is acknowledged and adored as Lord throughout the whole heaven" (Arcana Cœlestia, n. 14). As a part of this doctrine, we are to see and understand that the Lord's presence in the spiritual sense, and through this His operation in the minds and lives of men, is His Second Coming, the purpose and effect of which is to establish His New Church, the New Jerusalem. In short, the Doctrine of the Lord is all comprehensive, and when fully developed it takes in all the doctrines as to His relations to man and to the rest of the outer universe; it is a complete metaphysics as well as a complete theology. Among the doctrines so included, the doctrine of creation, the doctrine of degrees, the doctrine of correspondence, and the doctrine of influx have a general philosophical importance as well as a special religious importance, and when developed are all mutually inclusive.

This then is our field of interest. As New-Churchmen it is our privilege and our duty to cultivate this field to the full extent of our abilities and opportunities. This in general is our task. Our task begins with the interests of the occasion, and of the situation in which we find ourselves. First of all we are faced with the problem of gaining a livelihood; then we have the problem of our social relations and position. These two conditions involve our work in and for the community. In the meantime, we have the two perennial requirements of education

and recreation. Through it all we must deal with questions of motive and choice. We must recognize and meet our responsibilities, and strive to make the most of ourselves according to our capacities. When we really strive to make the most of ourselves, we get the vital experience of our dependence upon moral and religious principles, and upon the Lord who is the source of these principles; and of the light which guides us, and of the power with which we exert ourselves to keep true to our principles.

This brings us to the central mystery of religion, our precise relation to the Lord. We all experience our dependence upon the Lord, but we may not recognize and understand the dependence. We know in general that He is our Creator and the Giver of life, but this does not enable us to see in detail how He creates us and imparts life to us. As a matter of fact philosophers and theologians, and highly endowed religious people, have labored in exquisitely wrought language to set forth the facts of this dependence. This language is usually expressed in terms of natural ideas, sentiments, and emotions, so that the subject is left in the realm of feeling rather than of clear spiritual thought. Swedenborg throws a distinct light on the nature of this experience of dependence by his doctrines of Influx, Degrees, and Correspondence. According to these doctrines, man is a recipient of life from the Lord, which means that he is a recipient of the Lord's love, wisdom, and power, which inflow, not, however, as a continuous process, but by discrete degrees and by correspondence, somewhat as the mind flows into the body: in other words by contiguity. Here we face the difficulty that the words influx, continuous, and contiguous are terms which, when strictly used, involve space ideas. But these throw the mind off the right tract. Nevertheless, the difference between a continuous and a contiguous process in this case is critical; in fact, it makes the difference not only between naturalistic and spiritual thinking, but between a pantheistic universalism and Christianity. When man's life is spoken of by figure of speech as "the Divine spark," the connection between man and the Lord is thought of as continuous,

just as the spark, a piece of the log blown off by explosion of gas, is continuous with the log and consubstantial with it. When again it is said that man is "in" the Lord and the Lord "in" man, we are in the realm of space thinking. The Lord's presence is spiritual not spatial. We may get rid of the space complications of the word "in" by taking the familiar case of note and melody. We may say quite properly that the whole melody is "in" each note; and each note is a note of the whole melody. Or we may take the still better case of thought and speech, and say that the thought as a whole is "in" the speech as a whole, and "in" each word of the speech; and each word has its proper meaning "in" the whole of the thought. In these cases, the word "in" means psychological not spatial presence. The general principle is most adequately expressed in the form "The Divine is the same in greatests and in leasts," and the Divine as a whole is present "in" each and every particular or individual.

These considerations take us to the very heart of metaphysics, and yet if we are to be true to our motto *"Nunc licet,"* we are obligated to make clear to thought what we mean by the Lord's presence and by saying man is a recipient. This is really the central point and difficulty of our task. All the other features of our task grow out of it and are involved in it. The Lord's presence in the letter of the Word is a case of the same kind; so also His presence in the human of Jesus Christ. The Lord's presence and operation in the spiritual sense of His Word, which is His Second Coming, involves all the metaphysics of the Divine presence in man and nature; but an explanation of this metaphysics belongs to another occasion.

One serious difficulty in the way of understanding the Second Coming and the New Church, which it establishes, is the prevalence of universalistic and naturalistic thinking. Universalism as well as naturalism is a disease which has infected philosophy from Greek days, especially from the days of Neoplatonism. During the Middle Ages the controversy over universals absorbed all the deep philosophical interest of the period. The Realists affirmed that universals, i.e., common characters, are

real things; the Nominalists denied this, and asserted that common nouns are mere names that cover groups of individuals. With change of names the Realistic and Nominalistic controversy is still with us, but more complicated. The reason for this interest in universals and for the importance of universals in the history of philosophy, is not hard to see. All thinking is carried on with universals; in other words, thought deals with generalities, with general terms and general ideas, concepts. For this reason, Universalism is a natural outcome of abstract thought, or of ordinary thinking pushed to extremes of generality; in this way it becomes an obsession of the natural mind and of natural-minded thinking.

This is exemplified by thinking of the Second Coming as a universal presence which settles down upon the minds of men like an all-pervading atmosphere, or of the universal presence of the sun with all the objects of nature. God, in this view, is little else than a form of universal being, which fills the universe and enters and in some way affects all the things of the universe; and the Second Coming is merely an intensified pressure of this universal atmosphere. This way of proclaiming the Second Coming would be a recrudescence of Neoplatonism, and an unwary appropriation of present-day naturalism.

The Second Coming which it is our privilege and duty to proclaim is very different. It is personal; it is the presence and operation of the Lord's Love, Wisdom, and Power in the lives of men through the spiritual truth of His Word, and through the doctrines that lead us to that truth. Love and wisdom and power are personal. They may be universal, or they may be particular; but in either case they are functions of personality, for they constitute personality. The Lord is present personally in the spiritual sense of His Word; and He operates personally through that sense in the lives of men as they learn, understand, and apply the truth which is embodied in that sense. In other words, the Second Coming of the Lord involves man's co-operation in the use of his faculties and opportunities to possess the truth through which the Lord effects His Second Coming. This means, first, intelligently directed and constant

effort to learn the doctrines given through Swedenborg; and second, it means making use of these doctrines to learn the spiritual meaning and get the spiritual truth of the Lord's Word, and in this way to make personal contact with Him.

In proclaiming to the world this message, it is necessary to know the world which we expect to receive the message. This is another and a necessary part of our task; and it means an immense amount of good thinking and good will. It means that we must distinguish between the fresh thought of the day and tradition, and also between the traditional language of Christianity and the language that springs spontaneously from the actual currents of the thought of the day. We must be constantly on our guard to recognize and identify the various forms of propaganda that are now sweeping through the public mind. We must work hard to be at home in the thought of the day at its sources, and to be able to use the language of the day without losing ourselves in it; without abandoning our position, and yielding to the forces and attractions of the world. This is no easy task. It involves love and loyalty to the body of truth we possess about the Lord and His Second Coming; and at the same time it involves sympathy and appreciation for what others are doing in the cause of religion and of human progress.

The Lord's Second Coming calls for the exercise and co-operation of the spiritual intelligence of the individual; and thus the individual becomes, in Swedenborg's language, "a Church in the least form." But the individual is a church in the least form only when he lives out his spiritual love for others; and he does this only as he tries to impart the truth and practice of this love. The Lord's love is the love of others; and when His spiritual love of others is received by us, it becomes His spiritual love of others in and through us. It is our part to exercise this love in our relations with others. Response would furnish the conditions for co-operation, and the co-operation would extend to wider and wider circles. Such co-operation would be in the first instance spiritual; but it would find proper expression in the practical co-operation of

individuals, and so form the corporate body which we know as the Church. The Church of the New Jerusalem is just this embodiment of the Lord's spiritual love for men. It may be that it is as yet an imperfect embodiment; but as we strive in word, thought, and deed, this small and weak organization will grow in knowledge and understanding, in loyalty, faith, and practice, until it is adequate for the task which belongs to it. The Lord's spiritual love and spiritual light must find in us the spiritual love and light which we get through our doctrines, and through the spiritual light of His Word. Our first task is to get this light through individual and organized effort; our second task is to give it to the world in love and wisdom. The Lord's power will be in the love and wisdom.

LEWIS F. HITE.

THE SAME THEOLOGY WITH WHAT DIFFERENT QUALITIES!

Like any body of teaching, the teaching of the New Church can be given very different qualities by different workers and expositors—all of which qualities may certainly not be true to it.

We think to name here three qualities which it may or may not have as it is put forth.

It can be grasped and handled certainly with vision or without vision.

Think with what vision the teaching of "a new church" came. Unquestionably it came with a vision of a renewed and deepened Christian life to which the Lord was even then moving in a Second Coming. Every separate doctrine had an eye for that living movement. Of that movement the Doctrines deemed themselves the intellectual exposition. It was to them the "new church" of which all their talk was. If there is a movement now into a kind of Christian thought, experience and practice which is an epochal change, more than anybody else the man who takes up this doctrine should be seeing into it. It is that which the teaching affects to herald. It is of that the

teaching deems itself the interpretation. It hardly answers to the needed vision to look around only for talk elsewhere in the terms of this teaching. It is not penetrating enough to expect to see outworn creeds officially discarded, and others officially adopted. Do we grasp and handle the teaching with the vision native to it unless we are looking out on the thing, whatever its progress so far, which it says is forward? Observation should take account surely of the change going on in the living convictions, teaching and faith of thousands; a change unrecorded, it is true, in any new creed. It should take account, should it not, of tendencies in thought, changed emphases, fresh inquiry, ardent aspirations to build the Holy City "in the whole of life"? To non-New-Church observers aplenty, a Christian life is being seen into and sought out, which in its inspiration of all our activities, in its sense of the Lord's unique leadership in it, and in other ways, is decidedly not traditional Christianity. That stirring life is not confined here or there. It is germinal. It has not come to self-understanding, not even to much self-consciousness. But it pushes slowly into existence, casting aside much that has been, and itself marked by hopes, insistences, ways of thought, that distinguish it plainly enough from traditional Christianity. Think of the prevailing insistence today that the spiritual life or the Christian standard be realized in the midst and in the mass of the world's every-day activities. Absolute reversal from the days of "faith alone"! Consider the demand that the Christian standard be allowed to operate on the same large scale on which civilization goes about its lesser businesses. Groups of men, even to nations, "larger men" as Swedenborg calls them, are not absolved from a collective Christian conscience and aim just because they have gathered or are organized in a non-individual capacity. What a leap of aspiration, what a daring purpose on the part of redeeming passion, after days of individualism in Christian thought! Or consider the clear distinction between recognition of the Divinity of the Lord, which is a theory about His Person, and recognition of the Divine of the Lord, which means acceptance of His mind and spirit, and testing of one's life by

His. Many features, foreseen in the Doctrines, mark the Christianity which is in process of coming into existence, and make it indubitably other than "the old Gospel."

Of this Christianity-to-be the Doctrines speak. This is what they are about. This is what they mean to help with. No matter where this Christianity struggles into sight, it is their cause, their "new church." It is bound to be a movement, with undefinable borders, and surprising developments, calling, as the kingdom ever does, for eyes to see it. Yet one can take the teachings which are about nothing else than this, consider them the tenets of a new ecclesiastical organization, grasp and present them so, and drop all the vision out of them. How do they go before the world? One can also take these teachings up, catching their vision, and hold and handle them for the glory they are—the means of detecting, interpreting, promoting that deepened, more demanding spiritual life which the Lord has set afoot in His Second Coming.

I seize for more specific illustration on one of the noblest features of this new Christianity. The old liked and spread its miserable divisions. In the new is an increasingly strong desire to realize the profound, spiritual unity which it has, and should be able to show, in having one Master. The desire is *desire*—a strong, profound yearning. It is not that there is some thought of unity. It is not that there is some planning towards unity, as in the Stockholm and Lausanne Conferences. There is not simply a yielding to economic pressure, nor a heeding of the strategic value of a united front on Protestantism's part only. This new Christianity is deeply and genuinely striving to answer the Lord's prayer that His disciples might be one. His mind, and an ideal from His praying lips, are laid on its conscience. More and more Christians regard with utter shame unmeaning and mischievous divisions and dissensions. The teaching of "a new church" foresaw the unity that belongs to any new Christianity. Some of the most beautiful passages in the "Arcana" are on Christian unity. The "Apocalypse Revealed" sees in the Seven Churches in pro-consular Asia types of Christian approach and practice and thinking, all invited,

without ceasing to be themselves, into the realization of Christianity anew, and with a sense of unitedness. The one cause of division which the Doctrines excoriate is not the force of institutional prestige, nor variety in church government; it is difference of doctrine, a difference that contemporary Christianity is trying to give less weight to. Here then in these teachings of "a new church," or of the church of Christ made new, is a theology with a vision precisely of what is struggling to be. It could be used to help with this struggling hope, this conscience-stricken aspiration after the realization of a deeply-seated unity in Christianity—a unity beyond organic unity, beyond uniformity of belief. Held and handled with vision, this teaching would help with the discernment of the far goal, and even with its definition, and perhaps indicate steps toward it. It can also be held and handled as though it never said we are members of one another (one of its most magnificent and catholic declarations), but as though it were the peculiar, further divisive set of tenets of a separate religious organization.

So this great teaching of "a new church" can be grasped and presented in one of two other contrasting ways.

There would seem to belong to the teaching as it went forth originally a notable spirit of inquiry. Swedenborg felt that the whole way this teaching is minded got well summed up in his *"Nunc licet"*: "Now it is men's privilege to enter with understanding into mysteries of faith." The teachings can be resorted to as throwing open to investigation and as helping with the investigation of the whole realm of religious thought. The very same teachings can be used very differently, too, of course. They can be arrayed simply against other formulas in a battle of words. Formulation in them can be pitted against other formulation. That is not theological discussion, but the most superficial and unnecessary collision. As a matter of fact, different inquirers with varying formulas are probing the same realities together. And instead of saying to another, "Your formula is illogical or unscriptural, or untrue to reality; scrap it, and take mine instead," we attempt by our statement, as he

by his, a sight of the truth we are both seeking, and a fuller entrance on the truth. The teachings of the New Church can be used as the limber tools of investigation and discussion. They are not then employed to measure the other man's formula, simply, or condemn it. It is a very different habit of mind. It is far more fruitful for all concerned. It means for the Church at large at last entering on current religious thought with insight and pertinence and actual contribution. Is not the truth of a better informed and a more efficacious Christianity very earnestly being sought in many quarters? There are widespreading avenues of approach to it. The Scriptures are possessed today in the progressive significance of them as never before. The sciences have their way of conducting the modern mind to the spiritual realities anew, as men like Millikan and Pupin well testify. Consecrated inquirers seeking the Lord's mind over again in theological study, and asking the guidance of His Spirit, are not going to fail of enlightenment by the living Christ. He seeks such. The approach of none of these may be by a ready-made system of teaching. In many ways so much the better. That is in the future. It is by scattered insights they proceed. Of insights it is always to be said that they are in their nature assimilated truth, whereas no system is. Even as an insight gets fashioned, too, it is doing its work, while a system of thought is in danger of lying unutilized in its undigested bulk. The teachings of the Church should let with power into the progress and the working-out of a truth of which they are unique statement. Grasped and handled in the spirit of inquiry, would they not? Handled and held in the first place as though they were a body of tenets for acceptance and subscription, they are robbed of their usefulness in meeting and appreciating and working out problem and need.

In still another of two conflicting ways can the teaching of the New Church be taken and presented.

A third quality that teaching has had from the first as stated in the Theological Works. The doctrine could come to conception and formulation, as we are proud to assert, only in a mind which, like Swedenborg's, had extraordinary training, wide

preparatory knowledge, to help. He breasted the science of his day. He laid under contribution, for suggestion at least and sometimes for substance, the whole range of the pertinent knowledge of his day. Everywhere reigns an august intellectual hospitality to truth and knowledge from whatever source. Is it not likely that these teachings are best advanced, not by isolation, but by practice of a like intellectual hospitality in the grasp and putting of them? Is it not likely that what came to and from Swedenborg by a huge mental labor and extraordinary preparation will continue to lay under contribution to it all available knowledge in being put out?

This intellectual hospitality involves many things. Of some of the larger implications we shall say nothing here. We shall make no special point now of the fact that these teachings admitted into themselves at the outset what we know as the scientific spirit; doubtless they would not be ruined were it done now by every disciple. Nor will we speak of the comfort with which this religious teaching got along at the outset, of course, with science, though it itself springs from Scripture. It never knew the strain which much other religious teaching felt put on the early chapters of *Genesis* by science's findings. But we invite the reader to consider some other directions in which the intellectual hospitality of the Doctrines could be displayed. We think of the progress of human information in three fields especially. Since Swedenborg's day there has come a new and exceedingly fruitful study of the Scriptures from the ground up. The spirit and a few of the directions of this study Swedenborg anticipated. What hospitality is extended to the study? In more recent years there have been rich developments and even a revolution in method in religious education. The inspiring principles of this revolutionized religious education were stated in the pages of the "Arcana"; but a germ of like thought, independently of those pages, led to the change that has come. For a third instance of growth in knowledge that can be drawn on usefully for our teachings, take the growth of the study of religious psychology. Nothing could be related more readily, or more fruitfully, to the teachings. Are

there only departures in these three fields from what we can use and believe? Why should there not be developments in them that concern the Lord's progress in His Second Coming much more nearly than do things we are in the habit of citing as evidences of His Coming? We point to new inventions, like the radio, or to gains in political liberty, like American independence. Yet He did not come the second time to give us new inventions or even changed forms of government; or if He did, better nurture of the child's soul doubtless concerned Him more immediately, and the increase of whatever knowledge of the Scriptures, and a knowledge of the ways of the soul in seeking and knowing Him. A teaching that had great hospitality for the then world of knowledge, and built on that world in the mind of its formulator, to be done justice to doubtless needs to be grasped and handled now with a like hospitality. The mind that closes up to other related knowledge is going to make small work of these great teachings.

With the vision, with the spirit of inquiry, with the hospitality of mind with which the teaching came, may we in turn honor it.

William F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

THE NAZARITE.

Numbers VI.

The Nazarite is a figure which stands out with a peculiar interest in the Law of Moses. He is a remarkable and most suggestive character. We feel at once on reading in the Divine Word of the strict regulations by which he was bound, that he must stand for some spiritual idea which is intended to be of importance and value to us.

We see that the Nazarite when he became such did so entirely of his own volition; but once having taken the vows, these were binding upon him, and he had to carry them out.

Realizing this to be the Divine Word, we look at once for an application of all this to our spiritual lives of today; and surely enough we are not disappointed, and we find the application full of practical import.

The Word Nazarite means "devoted" or "consecrated"; and so we see in this the clue to the signification of the Nazarite in its spiritual application. The spiritual Nazarite is he who is preeminently consecrated and devoted to his Lord. He takes on the vow of self-consecration. The man who is most fully given to the Lord is called the celestial man, to distinguish him from the distinctively spiritual man who has learnt to live the other order and degree of spiritual life, which is, to devote himself to his neighbor, to live in brotherly charity, to love his neighbor as himself. It is manifest that, however fully one lives this second of the two great Commandments, the quality of the life thus attained cannot be so exalted as a life of pure love to the Lord. The latter is inclusive of the former, and the former composes but a fraction of the latter. The self-dedica-

tion of the Nazarite represented this highest act of devotion—the giving of oneself wholly to the Lord and His service. Such an attitude and outlook upon life is what is termed celestial. It is the highest.

Looking then at the details of the law to which the Nazarite thus voluntarily brought himself subject, we notice that there were really three main points. First, he was to touch no wine or strong drink, vinegar or any juice of the grape in any form whatsoever. Then, secondly, he was to allow his hair to grow long,—which we remember as being a point of great importance in the career of Samson, who was a Nazarite. And, thirdly, he was to keep himself from coming into contact with any dead body—even though it be that of his father or his mother.

I think it is surely apparent that the whole of those stipulations must have been imposed for a representative purpose and not merely for their own sake. This was not some rigorous course of self-denial and discipline like what some sects of Christians have imposed upon themselves; such as the rigid rules of certain inhabitants of monasteries, or other recluses.

In the three regulations before us, only one, the first, can be claimed to be in any way of this character. The refusal to shave the head or to come near a dead body involved no strict self-discipline or denial. Then, as regards the regulation that wine or grape-juice in any form should not be touched,—this can hardly be regarded as having any great import as a merely literal injuncton; certainly it cannot be quoted as a proof that total abstinence, as understood in our modern world, was the main purport of the regulation, otherwise why the equally strict command to refrain from the grape in its natural form, which we read was just as strictly forbidden to the Nazarite. He was not allowed to touch grapes in any form, fresh or dried, or any manufactured production from the grape. Also how can the total abstainer seeking here for confirmation of his position, explain the distinct statement made later in the chapter which deals with the law of the Nazarite, that, when the vow of Nazariteship was fulfilled, "after that the Nazarite may drink wine"? Surely after passing through this most strict régime

for the period of his vow, he was not to be regarded as at least no better than he was before; permitted, therefore, to relapse into all the lax or evil ways to which he may have been addicted before taking the vow of his separation! To what purpose all this self-dedication if at the end of a period the man might lapse again to all his evil? Clearly, therefore, the drinking of wine was not regarded as an evil, and the injunction that the Nazarite should refrain from drinking it during the time of his consecration was only given for a representative purpose,—as the other injunctions also manifestly were.

As I have already indicated, this is shown to be the case from the very fact that the drinking of wine or strong drink is by no means singled out as being forbidden the Nazarite, but all that comes from or belongs to the grape. It is manifest, therefore, that according to all fair interpretation it is not the intoxicating liquor that is especially forbidden, but all that is of the grape, and, incidental only, wine as being one of the products of the vine.

I emphasize this partly to prepare our minds to understand the spiritual sense of the Nazariteship, and also for the sake of a true interpretation of the text. We are so likely to be biased in our interpretation by our preconceived opinions and by what are the popular and current convictions of our own day.

Let us now proceed then to consider these three regulations as to their spiritual import and thus their practical use to us.

We have already seen that the Nazarite—the consecrated one—signifies the man who is most fully dedicated to the Lord. Such is called the celestial type or degree of life, and he is a Nazarite in the sense meant here in the internal application of the Divine Word. In the celestial man, love plays the ruling part, and the Lord is ever to the fore in the outlook, and is the center from which all inspiration and power are drawn.

It is to such a one—one who has so dedicated himself—that the Divine Commandment comes that he shall representatively drink no wine or taste of the grape in any form; that he shall not cut or shave off his hair; and that he shall see to it that he

does not permit himself to be contaminated by touching a dead body, even of those most dear to him.

To the New-Churchman it is quite familiar that the drinking of wine, or partaking of the grape, signifies the imbibing of truth for the refreshment and gladdening of the soul. The reason why the celestial man is forbidden to take fully and freely of the truth is because such a partaking of the truth does not accord with his celestial character. The drinking of the truth, as the free imbibing of wine, is done just as a pleasure and source of gratification to the one who so drinks. Now to the distinctively spiritual man, in the degree lower than the celestial with which we are now dealing, such free and generous partaking of the truth for its own sake and the intellectual satisfaction that it brings, is permitted. For the spiritual man, by contrast with the celestial, is essentially a seeker after truth: the celestial is a seeker after good and the Lord Himself, the source of all good. The celestial man therefore is not permitted to seek for and enjoy truth merely for its own sake. His concern must ever be the grander, purer things—the companion of truth,—good and the love of the good and pure.

For him thus to drink of the wine of truth would be degradation. He only wants and seeks for whatever truth is necessary to accord with and support the good he has: he has no use for truth beyond the degree of good to which he has already attained. From his good he sees the truth he requires, and to it he says "Yea, yea," saying meanwhile to all that does not accord with his life and needs, an emphatic "Nay, nay."

The second condition of the order of Nazariteship was, that the hair should be allowed to grow. The hair, being one of the outermost parts of the body, has the signification of that which is the ultimate upon the spiritual plane. This ultimate or outermost thing is "works"—actions, according with all the will of good which is held in the inner mind. The would-be celestial man must therefore see to it that not only does he keep the pursuit of good and the idea of love ever to the fore in his mind, but that this inward state comes out and down to the extremes

of his life in word or deed. His love must not be merely a pious ideal exercised only in contemplation and alone, but it must be a living charity, seeking ever thus to serve the Lord, and aware that "inasmuch as aught is done to one of the least of these [the brethren of the Savior]," it is done unto Him. As the story of Samson so vividly tells, for the spiritual Nazarite the secret of his strength will necessarily ever lie in his hair.

Then the third condition of Nazariteship is concerned with keeping pure what one has. A dead body signifies an unclean, because unregenerated and merely natural, affection. A low degraded love is a dead body, which, if allowed to come into contact with the pure living body of the celestial love of the Nazarite, will inevitably defile it. The Nazarite is to keep himself free from all such contamination. In particular is he commanded not to touch the dead body of his father or his mother. This signifies that he is to pay special regard to the danger to which he will necessarily be especially subject, to allow his dead, unregenerate, hereditary nature to touch and affect him, and imbue his lofty celestial affections with these degraded and earthly desires.

So what seems in the letter a somewhat harsh and unnecessary provision, shows itself to carry a most important signification; for it is from our father and mother that we receive our hereditary nature, and this is ever a danger to us and to our progress in the regenerate life. We always have to recognize our liability to infection and pollution from this, if we come into too close contact with it. We need to shun it and all that belongs to it.

We see thus that in the spiritual sense these three conditions of Nazariteship cling together and clearly belong together. First, seek ever good above all; then see that the good does not hide itself away in the interior of the soul but comes forth even to the ultimate in works of love; finally, keep the whole pure and free from all defilement by that which is dead because lacking spiritual and celestial life.

Now, in conclusion, a word needs to be said in application

of this to our approach to the holiest act of our worship, the Lord's Supper. The Nazarite may not take wine during the period of his separation. How, then, can the spiritual Nazarite come to the Lord's Supper? I would first point out the clear distinction as to signification between drinking wine or eating the grape merely for one's own gratification, and taking the sip at the Supper after the bread. Further, as we have already noticed, when the termination of his vow was reached, the Nazarite might drink wine. This termination of his vow means the attaining of regeneration, or the attaining of that next step of the regeneration which lay immediately in front. And what with the Nazarite constituted the attaining of this end? Surely that the degree of good which he had immediately set out to obtain had been won.

Such, then, exactly is the Holy Supper. First is given the bread, representing the good by which we live, the staff of life. When the Nazarite takes this into his very soul, his end is obtained—not necessarily the final end, but the end which he had set out immediately before him to attain, before he sets out to mount the next step. Having then received his good, the bread, his vow for that degree is accomplished, and he may drink wine; yet even then not merely for gratification in any form, but in order that he may have the necessary truth to give strength and form to the good he now has. We must remember that, for all true progress, good and truth must go together: it is therefore simply a question of which we seek first—what we put in the primary place. Do we seek truth to lead us to good? Or are we Nazarites, and seek good, and only that degree of truth necessary as belonging to that good? Whether we are seekers in the one way or the other, the same table is spread for all; and the One Master calls us to come and sup with Him. He alone knows our wants, and will feed us just as we need.

RICHARD H. TEED.

"LYNX-EYED LEADERS"?

A small matter of translation in three places in "True Christian Religion" calls out this fragment of comment and query. Once when Swedenborg refers to the self-intelligent reader of Scripture, he says he thinks himself a "lynx" (n. 163); twice when he refers to the supposed sharp-sightedness of certain church leaders, he compares them, according to his translators, to lynxes. The Latin word in question can mean lynxes, but it can also mean persons like Lynceus, a legendary Greek hero who was gifted with a sight that penetrated the earth.

Classical allusions in the Seer's writings lead a reader who is at all familiar with his life to recall the university days in Upsala with the classics. Swedenborg did a good deal of specializing then in classical subjects. What earlier his education was like seems strangely to be undiscovered still; but in the university the classical languages and literatures occupied him more than a little. For his thesis he did a collection of sentences from Latin and Greek classics (as well as from Scripture), meant especially to point the principles which had governed his father's life, to whom he also dedicated the thesis. Swedenborg was himself writing passable Latin verse when he left college. He published a volume years later under a title beginning *"Ludus Heliconius,"* and a short poem, too, in the same year, 1716, in celebration of his father's birthday. The family had long before begun to look to him for verses on occasions of moment to it. He had intended to write a *"carmen nuptiale"* for the wedding of a cousin. In 1730 the good bishop does a biography for each of his children, and asks Emanuel if he will not contribute some verses to it: "I think highly of your verses," he assures him. In this pastime—for so his Latin versifying served him—Swedenborg must have carried along a fair amount of classical reminiscence.

The writer has a too inadequate textual knowledge of the scientific works to say much about classical allusions in them. Such allusions at least do not fail to appear in them in large number. In the "Principia" Swedenborg likens a subject to Janus with his two heads, who looks at one and the same time

in two directions. He cites Cicero's *"De Natura Deorum"* in the "Economy of the Animal Kingdom." In the same work there is talk of the Promethean fire. We do not forget his scientific periodical called "Daedalus," after the mythological personage who flew, in the old story, from Crete to Sicily with the help of artificial wings.

It was with surprised appreciation, on a recent glance through the Theological Works with their classical allusions the special inquiry, that we took in the extent and variety of them. Incidental observation, as we read for other purposes, had not begun to reveal how much classical allusion there is. Yet in his theological period Swedenborg was harking back many years to the days of his college acquaintance with Greek and Latin writers and mythology. The long lapse of time may account for an infrequent reminiscence's going astray. In a Memorable Relation in "True Christian Religion" he has a lover calling his sweetheart his "Adonis," which, as the name of a young man, is hardly open to such use even figuratively.

There is a wide scattering of classical references of many kinds. Aristotle, of course, Socrates, Pythagoras, Aristippus, appear in the pages of the Theological Works, in one form of allusion and another. The gods of Greece and Rome appear, Neptune, Mercury, Diana, Jove (in the very venturesome passage which surmises a philological connection between that name and Jehovah, and elsewhere). Classical figures appear, some historical, like Diogenes, other mythical, like Ulysses, and Deucalion, the Greek Noah. Of course Pegasus is often referred to, especially in connection with correspondences; and Helicon, and Parnassus, and Cerberus, and Charybdis, and laurels are, and the pebbles anciently used in voting, and the Golden and other ages. In the "Diary" the student who once did the "Anabasis" comes on a word he often met there, "parasang." The organization of the government in republican Rome is cited to illustrate some aspects of the traditional doctrine of the Trinity (True Christian Religion, n. 141). Swedenborg does not believe in Nemesis exactly, but he allows himself once to use the word much as though he did; of certain

violators of marriage he says that the Divine nemesis pursues them (Conjugial Love, n. 504). One little Greek word Swedenborg likes to use when he wants a word to connote the vague location which most of us give the other world. Souls go, he says, reciting popular thought, to a certain "ubi" or "pu"; the latter, the Greek word for "where," he uses many times over (especially in "Conjugial Love" and "True Christian Religion") in some such connection. We miss an allusion to Avernus by that name, but Tartarus is there.

We have named some of the allusions which could be swept together. They are enough to give evidence of a general classical acquaintance on Swedenborg's part, which in turn makes it probable that in a saying which can be taken so, we have a classical allusion, even if it can be taken otherwise, too. In "True Christian Religion," n. 759, Swedenborg speaks of leaders in the church who seem to themselves to be lynx-eyed. The Latin is *"lyncei."* In n. 634 he interprets "eagles" of *Matthew* xxiv to mean "the lynx-eyed leaders of the church," where the mixture of bird and beast is not altogether happy. It is also to be said that when Swedenborg is himself attributing keen-sightedness to persons, his comparisons are to the eagle's vision (Arcana Cœlestia, n. 9970, True Christian Religion, n. 40e). But once more, in n. 165 (3), we have the word *"lyncei"* occurring, and now with a significant addition. Of the man who reads the Word under the guidance of self-intelligence, Swedenborg says there that he believes himself *"lynceum et plus ocularem quam Argus."* If we have one legendary person referred to here in Argus, who had a hundred eyes, some of which were always watching, it may be that we have joined with him in *"lynceum"* that other legendary person noted for his amazing vision, Lynceus. N. 165 furnishes this special argument over and above the general consideration that the number of classical allusions in Swedenborg would rather incline one to find such an allusion here, and in nn. 759 and 634, and make of the church leaders, or whoever it may be, "Lynceuses." But then the word has been printed in the original in all cases with a small initial. And while, after the

fashion of the day, Swedenborg's printers sprinkled his pages with capitals, it is questionable whether they would have changed a letter written large by him in such a word as "Lynceus," and regularly done it small.

WILLIAM F. WUNSCH.

BOOKS AND LIBRARIES IN THE SPIRITUAL WORLD.

In a number of places in Swedenborg's "Spiritual Diary" mention is made of books, and even of libraries, in the spiritual world. For example:

> They have books in the other life written as in the world, and the writing in them is like that in the world, in Latin, Hebrew, and Oriental. I have seen . . . papers that were sent me from heaven, written from top to bottom. I read them as in the world. . . . They have the Word written in the spiritual language. (Spiritual Diary, nn. 5602-4.)

> I was once admitted into a library in heaven where was a great number of books. Those who were there, were not visible to me, but yet conversed with me. They said that there were there books of the Ancients, written by those who were of the Ancient Churches; and, still further in the interior, books of the Most Ancients, wherefrom the communion called Enoch had collected the correspondences which were afterwards of service to those who were in succeeding Churches; which are to be styled the Ancient Churches. There was a vast number who studied the books; and some of them became learned, many intelligent, and others wise. There appeared places, or repositories, more and more bright, for interior libraries—but to me and to them in a dimmer light, because we were incapable of penetrating those depths of wisdom which are there; and besides, those who are in exteriors are not allowed to enter into the interior parts for various reasons. The places in these libraries were divided into many repositories, according to the faculties of those who studied. And there are also libraries in the heavens elsewhere, but not public ones, as in that place.
>
> In the heavens, those who study also have a communication with those in those public libraries, and are instructed from thence in matters of doubt. Also, at a distance to the left are libraries

likewise divided into repositories; and they are in great number, according to all the varieties of studies and thence of learning. Those who pursue theology study their own doctrinals, but still are thence led to perceive the doctrinals in a different manner; for they are bent by degrees to truer conceptions. But the bulk of those there do not arrive at intelligence, but at learning, as also they themselves confess.

At the sides are those who do not study in this way in order to become intelligent and wise by studies, but reflect from those things which they have imbibed through outward objects and sciences, and who therefore do not care to read books—like those who choose only books which serve the mere memory, such as dictionaries and summaries which are for the memory alone. It is granted for these to think; and it is given them by the Lord to apprehend what they signify; and it is granted them to arrive at many conclusions which pertain to intelligence. The reason is, because they have not such a memory as the others have; but for them, there is thought.

Those who were of the moderns were explored as to whether they can receive, and hence believe, that there are books and libraries in the spiritual world; and scarcely one of the learned was able (to believe). It was stated that they had there from the Ancients very many things respecting correspondences and explanations of the Word by means of the internal sense; and that the most ancient sages, there, were in the inmost rooms (which is in the greatest light). (*Ibid.*, n. 5999.)

In n. 5933 of the same work we have the following discussion of the "Signs of the Conjunction of a Man with Heaven":

Nobody can be conjoined with heaven, and therefore with the Divine, save by such things as are of the Word and thence of the Church. A man who is not in these, no matter how morally, that is sincerely and justly, he lives, still has no conjunction with heaven. The reason is, because man becomes spiritual solely by the things which are of the Word and the Church; and all who are in heaven are spiritual. To become spiritual is not only to know those things and to speak of them, but also to be affected therewith, thus, to live according to them. The life of a man according to these things, and for the sake of them, makes the man spiritual; then first is there effected with him a conjunction with heaven; but if a man acts sincerely and justly for reasons pertaining to the world, gain and honors, and on account of the civil laws, he does not become spiritual, because the end he

proposed to himself is worldly and bodily; and the justice and sincerity derive their existence and essence from that, which is not spiritual but worldly and bodily.

By much experience it has become certain to me that they who have not, by goods and truths carried right into the life, acquired for themselves spiritual life, are not admitted into heaven, because they have no conjunction, but that they are rejected. This anyone may see by intuition from natural light alone, namely, that nobody can be conjoined with the spiritual, thus with the angels, unless he be spiritual; and that nobody can become spiritual save by the goods and truths of the Church; also, that knowing those things and talking about them is not spiritual, but living according to them, inasmuch as nothing enters into a man save what is of his thought, from affection or love.

To these observations must be added, that nobody can become spiritual unless he acknowledge the Lord's Divine. Everyone must have knowledge of his God, in order that he may be conjoined with heaven. Wherefore, the first of the Church is to acknowledge the Divine of the Lord, and that apart from Him there is no salvation."

These words, the substance of which, we are told, was taken from a book in one of the libraries of heaven, show how vast is the importance for all of us of studying deeply the precious gifts which the Lord has given us out of His great mercy for each of our souls. It is clearly a matter of life or death.

That Divine truths are of such a nature that they are not perceived save by those enlightened, and are rejected by an unenlightened one, was manifested to me from the following experience; The Books about Heaven and about the Last Judgment were given to a certain spirit (in the spiritual world) to read through and examine as to whether what is therein is such that it can be printed in Holland and sold at a profit; as I believe he was one who held such a post in Holland when he lived in the world. These are such that they are able to see clearly whether books are of such a character; thus, too, whether they will be acknowledged as true or rejected as false. He read them through and said that he found in them such things as could be printed with every advantage; but after some interval, he read them again, and said that they had no merit at all, and would be accepted by nobody. It was hence plain that, the first time, he had been in enlightenment, and saw the things which were there from

the light of heaven, but that the second time he saw them from a light resembling natural light.

So you see that a book from the library of heaven is not necessarily accepted by spirits, and this is principally owing to their ruling love. It has been recorded by our Seer that he saw a copy of the "Arcana" on a table in heaven, and he mentions also seeing a copy of the "Divine Providence" in the hands of a spirit who was reading it, and was eating some figs. He asked the spirit to give him some of his figs; and instantly, in Swedenborg's hand, they were transmuted into grapes; and this was owing to the difference of their ruling love. Transmutation, our Seer says, is very common there. Similarly was the water transmuted into wine by the Lord at the marriage at Cana. He, also, mentions seeing a copy of the "Divine Love and Wisdom" in the world of spirits. This makes four of his books that were seen in the spiritual world. It also goes to prove that all the books which came through the Seer of the New Church came from the world of causes into his mind in the form of affections and thoughts; that these heavenly doctrines came down from God out of heaven, and are in the libraries of heaven, and most likely in the libraries in the world of spirits, and that they are read by the angels and spirits; that they constitute the Second Coming of the Lord, and they are for the enlightenment of the new age out of the Love and Wisdom of our Heavenly Father for the use of his children in the heavens and for His church on earth. And all this for our redemption and eternal life.

Are we sufficiently thankful for this precious gift, or are we as a Church lukewarm to it? Are we who have this great gift different from others who are not so blessed? Do we let the books lie idle on the shelves, and seldom study them? Do not many of us prefer to read only novels and magazines, which are nearly all composed by authors who do not accept the Lord? Are not such things, unless composed by those who accept the Lord, mostly made up of fantasies? Are not the minds of our people largely made up

of such horrid fantasies? I hear in my inward parts the great distress of the guardian angels whom the Lord has placed to watch over us, to bring us to Him who loves us. Why are we so cruel to them, who are doing their best to save us? The dear Lord went down to hell to redeem us, and has given us a Library from Heaven to help us to Him. The dear angels, watching over us day and night, converse together about the ones in their charge; they are all fully alive to the heavenly uses the Lord has given them. They read the heavenly books daily to help them to be wiser over their charge. They feel dreadfully, when they are so handicapped by us, through our reading of worldly books to indulge our evil heredity and to please the evil spirits with us. Looking through our brains, our guardians see little truth, but a maze of falsities and evil affections, which render them in a great measure helpless to defend us when in temptation. So the most important way for us to assist in our own salvation is by filling our memories with spiritual truths; and these can better be obtained by taking up and persisting in an earnest study of those books that our Father in his mercy has sent us. If we neglect this duty, we may become a prey to our spiritual enemies, and we may shut ourselves out of heaven and thus miss eternal happiness.

A. W. MANNING.

CURRENT LITERATURE

"THE CASE FOR AND AGAINST PSYCHICAL BELIEF."*

A series of addresses on the subject of psychical phenomena and belief was given by well-known men at Clark University, Worcester, Mass., November 29 to December 11, 1926. These were subsequently published as a symposium under the title "The Case For and Against Psychical Belief." The book represents very fairly the different views held by occidental scholars of the present day toward psychical phenomena in general, and towards the subject of life after death in particular.

The affirmative side is advocated by representative spiritists. Sir Oliver Lodge, dealing with "The University Aspect of Psychical Research," gives a résumé of the history of psychical research as developed to the present time. He says that hypnotism, telepathy, and clairvoyance are established as real, and that by them the life after death and the reality of intercommunication are proven. He fully endorses materialization through a material substance called ectoplasm, which, it is affirmed, issues from the medium, and can be moulded by the spirits according to need, whether into human forms or into "rods" with which to manifest energy.

Sir Arthur Conan Doyle, in "The Psychic Question as I See It," shows himself to be a full convert to spiritualism, though he acknowledges that "it has often fallen into unworthy hands, and has been exercised for purely utilitarian and unworthy motives," and that fraud abounds. He gives telepathy as one

**The Case for and against Psychical Belief* [fourteen papers]. Edited by Carl Murchison. Worcester, Mass.; Clark University 1927. 365 pp., 8vo. $3.75.

proof of the reality of the spiritual. He believes that ectoplasm as the basis of materialization has been fully proved to exist.

Frederick Bligh Bond presents his remarks under the title "The Pragmatist in Psychic Research," and offers proof of spiritual realities through automatic writing. He was investigating the subject of certain lost ruins of Glastonbury Abbey. Other investigators had failed to locate them. Mr. Bond describes how, through automatic writing by a friend, he received descriptions and drawings concerning the location of the foundations of the lost buildings. This information is asserted to come from persons living at the time the buildings were erected and used; and by observing it, Mr. Bond was successful in locating and laying bare the foundations which had been hidden underground for centuries.

Dr. L. R. Crandon, husband of the medium "Margery," naturally deals with "The Margery Mediumship." After a sketch of the history of psychical research, he divides the phenomena into "subjective or mental, and objective or physical" (p. 71). The subjective he subdivides into (1) "all knowledge not normally obtained," and (2) obsession. Objective or physical phenomena are subdivided into levitation, psychic breezes, sounds, odors, lights, psychic photographs, teleplasm, and materialization. Automatic writing has both subjective and objective characteristics. Dr. Crandon criticises the scepticism of the scientific mind, and ridicules the investigators who are adverse to the medium "Margery." He gives an account of the development of this medium. He says the "Margery" mediumship is essentially physical in its manifestations. It purports to come from the spirit of Walter, deceased brother of the medium.

Mary Austin, in "A Subjective Study of Death," dwells on the evidence for survival furnished by apparitions of deceased persons after death.

Margaret Deland, in "A Peak in Darien," gives a number of instances from automatic writing, telepathy, and apparitions, which are offered as proofs of survival after death.

The above six writers claim that their evidence and arguments

prove the affirmative in favor of psychical belief in the life after death.

The second part of the book consists of papers by occidental scholars who are "convinced of the rarity of genuine psychical phenomena."

Professor William McDougall of Harvard University discusses "Psychical Research as a University Study." He believes that the universities ought to undertake the investigation of psychical phenomena, even though they finally come to a negative conclusion. The question, "In your opinion has Psychical Research hitherto achieved any positive results?" he answers as follows:

> In my view the evidence for telepathy is very strong; and I foretell with considerable confidence that it will become stronger and stronger, the more we investigate and gather and sift the evidence. In my opinion there has been gathered a very weighty mass of evidence indicating that human personality does not always at death wholly cease to be a source of influence upon the living. I am inclined to regard as part of this evidence the occurrence of ghostly apparitions. I hold that a case has been made out for clairvoyance of such strength that further investigation is imperatively needed; and I would say the same of many of the alleged supernormal physical phenomena of mediumship. I am not convinced of the supernormality of any of these in any instance.

Professor Hans Driesch of Leipzig University considers "Psychical Research and Philosophy." In trying to explain telepathy, clairvoyance, and other phenomena, while excluding spiritualism, he acknowledges that "the whole is very unsatisfactory." "Premonition or prophecy is absolutely un-understandable" (p. 170).

Dr. Walter F. Prince of the Boston Society for Psychic Research discusses the question, "Is Psychical Research Worth While?" His paper is a strong affirmation of the reality of some classes of psychical phenomena. He says: "Take my own case as that of one convinced of several types of supernormal phenomena, and supremely unconvinced of certain other classes" (p. 188). The phenomena which he and psychical researchers generally acknowledge as genuine are telepathy, veridical (truth-telling) apparitions, mediumistic deliverances,

and psychometry (that is, reading concealed writing, and giving knowledge of persons from objects which they have handled).

"A Review of the Margery Case," by Dr. Prince, reprinted from the *American Journal of Psychology*, follows the above paper. In it he gives a list of the books and articles published on this celebrated case; and he states the rules laid down by Dr. Crandon to govern the investigation. He reports the decision of the *Scientific American* Commission as against the authenticity of the phenomena; and that the Harvard Group, which made an independent investigation, "is in absolute agreement that the only conclusion possible to them is that trickery accounted for all the phenomena" (p. 208).

Dr. F. C. S. Schiller of Corpus Christi College, Oxford, treats of "Some Logical Aspects of Psychical Research"; but he can only say that we should continue our investigation, and test out our theories.

The third part of the book contains two papers by persons "unconvinced as yet."

Dr. John E. Coover of Stanford University treats of "Metapsychics and the Incredulity of Psychologists." He contrasts séance conditions and laboratory conditions, saying that "under séance conditions, proper observation is precluded"; and that "under laboratory conditions, proper observation is carefully provided for" (p. 252). "The attitude in the séance is that of blind faith; in the laboratory, of caution" (p. 253). Mr. Coover gives a long list of examples of trickery, deception, and fraud practiced by mediums.

Dr. Gardiner Murphy of Columbia University discusses "Telepathy as an Experimental Problem." He gives a number of spontaneous instances of the transmission of thought and knowledge from one person to another at a distance, and also a number of cases where such transmission took place in experiments. His suggestion is that such experiments should be continued under careful guards.

The fourth and concluding part of the book voices those who are "antagonistic to the claims that psychical phenomena occur."

Professor Joseph Jastrow of the University of Wisconsin, writes on "The Animus of Psychical Research." He takes the direct negative to all psychical phenomena. He ascribes belief in spirits to "primitive mentality," and classes belief in psychic phenomena with the use of "charms and amulets, totems and taboos, fortune-telling and auguries." All such things he calls *pseudo-science,* maintaining that all belief in the reality of psychical phenomena is only another form of superstition. He asserts that astrological beliefs, divination, admonitions, premonitions, phantasms, trance states, automatisms, mesmerisms, dreams, clairvoyance, and all other so-called psychic phenomena, are in the same category. In fact he is frankly materialistic, and does not believe in any reality except the material.

The volume closes with a chapter by Harry Houdini, selected from his book entitled "A Magician Among the Spirits." Houdini was scheduled as one of the speakers; but he died before the meeting. He professed to be sceptical on the subject, asserting all mediums frauds. He tells of many methods by which they perform their tricks, and he claims to be able to do anything which the mediums do.

What are we to think of these opposing views? Is there no positive proof of the reality of the spiritual world and of the life of man after the death of the material body?

In this symposium only a few of the writers mention the Scriptures. Several mention the name of Swedenborg. But none of the writers draws from the Scriptures or from Swedenborg any solution of the problems before them. A number of the writers give as the strongest proofs of life after death the mental phenomena and spontaneous cases, such as telepathy, apparitions, etc. Others regard materialization as the strongest proof. The great trend of spiritists at the present day is towards materialization as proof of spiritual realities, and as demonstration of the manifestation of spirits. Ectoplasm and photography of ectoplasmic forms are regarded by them as adequate evidence of spirits, who in their own forms and persons cannot be photographed because they are not material.

Why does Sir Oliver Lodge in his remarks call Swedenborg

the "quondam physicist who developed (psychical) phenomena in his own person so extensively as *practically to overcloud his physics*" (p. 7)? All through his Theological Works Swedenborg makes use of his great knowledge of natural science; but he never clouds his physics by his psychic teachings. The systematized knowledge of nature constitutes natural science. Swedenborg in treating of nature and the material world keeps in the plane of pure science. In treating of spiritual things he reveals the true knowledge, or science, of that world. Thus he distinguishes between the perception of spiritual things and the perception of natural things. In his "True Christian Religion," in the chapter concerning the Spiritual World, he says:

> That man is equally a man after death, although he does not then appear to the eyes of the material body, may be evident from the angels seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets; from the angels seen in the Lord's sepulchre, and afterwards many times by John, concerning whom in the Revelation; and especially from the Lord Himself, who showed that He was a man by the touch and by eating; and yet He became invisible to their eyes. Who can be so delirious as not to acknowledge, that, although He was invisible, He was still equally a man? The reason why they saw Him, was, because *then the eyes of their spirit were opened;* and when these are opened, the things which are in the spiritual world appear as clearly as those which are in the natural world. The difference between a man in the natural world and a man in the spiritual world is, that the latter is clothed with a substantial body, but the former with a material body, in which inwardly is his substantial body; and a substantial man sees a substantial man as clearly as a material man sees a material man; but a substantial man cannot see a material man, nor a material man a substantial, on account of the difference between material and substantial which is such as may be described, but not in a few words. (True Christian Religion, n. 793.)

Swedenborg here and in other places uses the term substantial of the spiritual substances of which man's spirit and the spiritual world are composed.

Telepathy, or thought transference, is one of the psychic phenomena most fully accepted as proved by psychical research. Many theories are put forward to explain it. Some think it is coincidence; some think brain waves go from brain to brain on

the ether. Swedenborg shows that thought transference is one of the universal means of communication in the spiritual world.

> In the spiritual world there is a universal communication of affections, and thence of thoughts. (Heaven and Hell, n. 552.)
>
> The true speech of spirits is thought. In a word, it is a communication of ideas. (Diary, n. 3050.)

In the cases of telepathy or thought transference between mind and mind, in the natural world, the thought is communicated through the spiritual atmosphere, not by the physical ether. The operation of the spiritual law is perceived consciously at such times. This is usually when there is intense emotion, as in cases of danger, accident, or death.

Swedenborg teaches the possibility of trance mediumship, but gives many reasons why it is unreliable as a means of procuring authentic information concerning the life after death.

Finally we may ask why scientists are generally negative to the acknowledgment of psychical phenomena? It is because their minds are directed largely to the investigation of material phenomena, and they come to regard the material world as the only reality. They ascribe all phenomena to material causes; and the tendency of their minds is materialistic. This leads them to the belief that all psychical phenomena belong to the realm of superstition and hallucination.

Why do psychic investigators fight shy of Swedenborg? In our opinion it is because of his claim that he was commissioned by the Lord to reveal the things which are written in his Theological Works. Not the least of the things therein are his teachings concerning the spiritual world, the life after death, the nature of angels and of spirits, and the relation between the spiritual world and the natural world. To reveal all this from a scientific observation of the facts necessitated a special condition and point of view. This was given to him through his introduction into the spiritual world in full consciousness, while retaining full consciousness in the natural world. By this special state he was a conscious inhabitant of both worlds at once, and could observe the interaction of the

two worlds, and reveal their interrelationship and differences. Of his special state he says:

> The manifestation of the Lord and intromission into the spiritual world excels all miracles. This has not been given to anyone as it has to me from the creation of the world. The men of the golden age indeed spoke with angels; but it was not given to them to be in any other light than natural light; but to me it has been given to be in both spiritual and natural light at the same time. By this it has been given to me to see the wonderful things of heaven, to be among angels as one of them, and at the same time to draw truths in light, and thus to perceive and teach them; thence to be led by the Lord. (Invitation to the New Church, n. 52.)

The question naturally arises, Why should a New-Churchman take an interest in psychical research, when he has such rational and convincing proof of the reality of the life after death from Swedenborg? A number of good reasons can be given. Psychical research is concerned primarily with the establishment of the facts basic to a belief in the life after death. These facts make a foundation which supports both the Scripture and Swedenborg. During the last forty years a great investigation has been going on which is of immense value in establishing the psychic phenomena of the Bible. Swedenborg gives great light on these psychic problems. Not only do the ascertained facts support Swedenborg's teachings, but the New-Churchman can give effective aid in this important investigation. Psychic research is an invaluable agent against materialism; and its scientific methods may well act as guards against the spiritualists' blind acceptance of mediumistic communications and teachings.

JOHN WHITEHEAD.

BEYOND BEHAVIORISM.*

Mr. Bertrand Russell is one of the very greatest of contemporary thinkers, as well as one of the most versatile of

*_Philosophy_. By BERTRAND RUSSELL. New York: W. W. Norton and Co. 1927. 307 pp., 8vo. $3.00.

publicists. He has taken all knowledge as his province; and his views on education or any other subject upon which he chooses to express himself compel our interest and our respect. He began as mathematician, and thence, by an easy step (the inscription over the gate of the Platonic Academy will attest the case), became philosopher. Some one has acutely remarked that philosophy represents always the extension of either the theological or the scientific interest. Mr. Russell is the scientist as philosopher; and his own special field still remains the translation into metaphysics of the new doctrines of the physical sciences, as well as of the scientific *Weltenschauung* in general.

Mr. Russell's latest book, originally entitled "An Outline of Philosophy," in no sense resembles American "Outlines" and "Stories." A blurb on its flaming red jacket to the contrary, it is not "so simple that even the philosophically untrained may read"—at any rate, not so simple that they may read and understand without labor and concentration. Mr. Russell is a luminous expositor; but metaphysics and scientific theories are not susceptible of any very far-reaching popularization. His book is not a summary of the great historic philosophers (only one chapter is "historical"), nor does it conduct the reader through a systematic tour of the "types" of philosophical attitude,—abstract idealism, personalism, pragmatism, neo- and critical-realism. Mr. Russell here, as in his earlier book addressed to the somewhat mythical "general reader," confines himself in the main to the exposition of his own system.

This "own system" is one of the variants of realism, the view which holds, in opposition to idealism, that man can know the thing in itself, the object of his experience as well as the experience. Realists are not materialists in the older sense of the word; for under the dissolving analysis of Berkeley and Hume and the newer theories of physics the notion of matter as a substance has disappeared. Mr. Russell holds, with R. B. Perry, John Dewey, and others, that "both mind and matter are structures composed of a more primitive stuff which is neither mental nor material."

The naturalistic philosophy called "behaviorism" makes sci-

entific pretensions; and accordingly Mr. Russell is disposed to give it more of a hearing than it has before (to the best of the writer's knowledge) received in metaphysical quarters. At first glance one fears capitulation. But the fear is premature. Mr. Russell finds behaviorism and its apostle, Dr. Watson, useful as introductions to the scientific conception of the world. But having followed their lead through Part II of his work, he dismisses them in Part III, because they are, after all, found insufficiently scientific,—their analysis of matter not sufficiently modern. The distinction between *external* and *internal* cannot be sustained. "I hold," says Mr. Russell, "that the facts of physics, like those of psychology, are obtained by what is really self-observation, although common sense mistakenly supposes that it is observation of external objects. As we saw, . . . your visual, auditory, and other percepts are all in your head, from the standpoint of physics."

Part II offers a convenient epitome of the newer scientific hypotheses, such as relativity and the quantum theory. Part III, "Man from Within" (i.e., non-behavioristic psychology) includes a single, rather casual, chapter on ethics, which does little more than condense the author's earlier brochure, "What I Believe." "Man's Place in the Universe," a chapter in Part IV, similarly summarizes, and suffers by comparison with, previous essays, such as the celebrated "A Free Man's Worship" and the concluding chapter of "Problems of Philosophy."

AUSTIN WARREN, PH.D.

"A SHORT PSYCHOLOGY OF RELIGION."

It is refreshing to come upon a book on the psychology of religion in which the subject is treated affirmatively and constructively. There is scarcely anything in Dr. Jordan's little volume which a New-Churchman could not accept, with amplifications and more explicit definitions.* In contrast with the

**A Short Psychology of Religion.* By G. J. JORDAN, D.D. New York: Harper and Bros. 1927. 160 pp. $1.50.

negative analysis of writers who tend to discount religion as a whole because of the prevalence of mysticism, Jordan endeavors to be true to the essentials of the religious life with special reference to religious education at different levels. Writing in a delightful and helpful way about childhood, for example, he finds that the child is a poet before he is a philosopher; religion begins in the emotions rather than in the intellect; therefore a great deal depends on influences and instruction of the right sort. Among the various facts in question, the religious impressions stored up in the unconscious are paramount. These are due to early incidents, stories, and a "precipitate of values" which have come down from parents and grandparents. Instead of judging youth with reference to an alleged "universal sense of sin," we should consider the universality of instincts and prohibitions; for our instincts are not signs of depravity; they are raw material for good or evil, and the energy hidden in the instincts is essential to the Christian life. In brief, "instinct propels, will operates, the ideal directs." Very much depends on our religious sentiments, and by "sentiment" Jordan means in part what Swedenborg defines as love toward God and man, with special reference to what Jordan calls a "ruling sentiment." Thus for Jordan the favoring sentiments should gradually be brought to the fore, in the contrast between the unorganized and organized tendencies, the weak will and the strong will, with the hope that the personality "undergoing this inherent process" will become better organized through the influence of such factors as prayer, worship, and conversion. While putting much emphasis on the constituents of the process which comes within the province of psychological description, Jordan qualifies throughout in favor of what he calls the transcendental element, that is, the Divine factor, which after all is the great one. The view of temptation is not that of the New-Churchman; and much remains to be said concerning the nature of the affirmative attitude. What is most lacking in the book as a whole is a definite conception of the human spirit with respect to the manner in which it is subject to Divine influence. Jordan realizes that a little knowledge of religious psychology would

be a "dangerous thing"; what he particularly pleads for is psychological adaptation to the periods or levels of development, that religious instruction may be more intelligent, and that individual values may find their place in the larger values of the Church, values which for the most part belong in a higher sphere than that of psychological analysis. Thus he assigns an important place to the "sense of the holy," as of great moment in worship, which he finds to be essentially social, whereas private worship is, more strictly speaking, "prayer."

HORATIO W. DRESSER, PH.D.

"EVOLUTION DISPROVED."*

Mr. Williams is so earnest and right in opposition to evolution, in the sense of the transmutation of species, that we wish we could speak with unlimited commendation of his arguments; but to be entirely fair, it may be said that to us there are some errors, yet not such as to make ineffective his general argument. We here refer to the arguments based upon the supposition that Adam was a man, and not a Church or a people; computations upon the assumption that there was a flood of waters, rather than an inundation of falsities, destroying all life, excepting that in the ark; and such data as that the earth describes a perfect ecliptic, and the years do not vary a second.

Among the fifty reasons given to disprove evolution, the following are strong, and taken together show that evolution has not been proved. The unity of ancient religions proves a Divine revelation. The earliest records show that man was civilized. The Mendelian law would cause apes to re-appear among men. The laws of biometry check departures. In the application of mathematics to the problem, the author shows that, according to evolutionary reasonings, in the last 6000 years there should have been 2097 new species; yet there has

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*_The Evolution of Man Scientifically Disproved._ . . . By Rev. Wm. A. Williams, D.D. Camden, N. J.: published by the author. 128 pp., 12mo. $1.00.

not been one. Having written to leading evolutionists, he publishes statements discrediting them, and shows contradictions in evolutionary data. The presence of God in His universe, evinced from astronomic and other data, is compelling; as also is the argument of design. The time taken for a species to change, and the impossibility of the development of sex, are well set forth as bars to evolution. Genesis' order of creation shows ancient knowledge of creation, and the argument is helpful. Citations from numerous scientists should be known.

> Nine-tenths of the talk of evolutionists is sheer nonsense. This museum is full of the proofs of the utter falsity of their views. (Dr. Etheridge, of the British Museum.)
>
> There is no evidence that man has descended. . . . (Dr. Beale, King's College, London.)
>
> The attempt to find the transition from the animal to man has ended in total failure. (Prof. Virchow, Berlin.)
>
> The Darwinian theory of descent has not a single fact to confirm it. (Prof. Fleishman, Erlangen.)

These are a few of the many citations. The Pithecanthropus, the Heidelberg Jaw, the Piltdown Man (a fake), the Neanderthal Man, are most effectively eliminated. Difficulties in evolution accounting for the soul, personality, conscience, spirituality, the sense of sin, and the like, are pointed out.

Notwithstanding what appear to us as errors, the book will be helpful to many readers. We do not think that it will be effective with evolutionists, or scientists, for it is more destructive of evolution than constructive of its theory of special creation. What scientific men want is, the law according to which creation took place. God always acts according to law. Scientific men will not be satisfied until the science in creating is rationally explained. Every sane man knows that God created. The answer craved and sought is to the question, How did He do it?

GEORGE HENRY DOLE.

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